THE

ARGUMENT.

HE Book of RUTH is placed, between the Book of JUDGES and the two Books of SAMUEL, as leing the Sequel of the some, and an Introduction to the latter. It derives its Title from the Person, whose History constitutes the principal Part of the Book, and righty deserves our Attention. It is very probable, that the Historian who compiled the Book of JUDGES, was likewise the Author of this namely, Samuel, who by adding this to the End of that Book, brought down the History to his own Times. St. Jerom informs us, that the Jews annexed it to the Book of Judges, because the Transactions of which it treats happened in the Time of the Judges of Itrael: And jewiral of

the ancient Fathers comprised the History of the Judges and of Ruth in one Book.

The Intention of the Author of this Book was to unfold the Genealogy of David; and we Christians may evidently deficient the Wildom of Ged, in causing this Account of it to be compiled. It had been forefuld to the Jews, Gen. xlix. 10. that the Messian should spring from the Tribe of Judah; and a much later Revelation declared, that he should be of the Family of David, Pfal. lxxxix. 34, 35, &c. and therefore it was no cessary, in order to a right Conception of those important Prophecies, that a History of David's Family in that I ribe should be written before the Promulgation of the latter Prophecy, that points out the Descent of the ever-blessed Redeemer from David. Thus there could not be the hast Suspicion of any Fraud, or disingenuous Design; and thus the Book of Ruth, the Prophecies relating to the Messiah, and their exact Accomplishment, serve to illustrate each other: For the remarkable and highly deserving to be noticed PARTICULAR in the Book of Ruth, is, that it acquaints us that the Grandfather of David, (from authom Christ came according to the Flesh) awas begotten on Ruah, allo came not of any of the Taibus of Israel, but of a Gentile Country and Parents, or those who had not the LAW, and by one who was born of a Gentile Woman, wiz. Rahab of Jericho. Whereby the Generation of Christ according to the Flesh, was intermixed with Jews and Gentiles. Which is a very strong and plain Indication that THEY were as well to partake of his Benefits as the Jews. Otherwise we may conclude that this wery remarkable Singularity in the Genealogy of David, would not have been. And that the Gentiles would have had no Share given them in the Generation of CHRIST, according to the Flesh; if they were to have been utterly rejected, and to have had no Share in the Bleshings which he brought upon Earth.

The Sacred Historian observes, at the Reginning of this Work, that the History he was preparing to relate haftened at the Time when the Judges governed Wael, achoie Tribes therefore were no longer under that Form of Judilistion, when this Book acus acritica. The stull or live-

suife mentions David at the Close of this Work, which shews that it could not be written before the Time of David.

C H A P. I.

Elimile h driven by famine into Moab, dieth there. 4. Mablon and Chillon, his true fons, having married relives of Moab, die there also. 6 Naomi returning homeward, 8 disjuadeth her two daughters in land from going with her. 14 Organ leaveth her, but Ruth with great constancy accompanies her. 19 They come together to Bethlehem.



OW it came to pass in the days when the judges ruled, that that there was a famine in the land: and a certain man of Beth-lehem-judah went to 10journ in the country of Moab, he and his wife, and his two ions.

That there was a Famine in the Land.] This makes it probable, these Things came to pals in the Days of Gideon, for that is the only I ime that we read or a Famine in the Days of the Judger; when the Midianites, Amalelites, and the Children of the Laft, came as I defir sed the Increase of the Earth, and left no Suffinance for Ifraei, nor for their Cattie. Judges vi. 3, 4.

2 And the name of the man and Ellimelech, and the name of his wife Naomi, and the name of his two fons Mahlon and Chilion. Ephrathites of Bethlehem-judah: and they came into the country of Moab, and continued there.

And they came into the Courtry of Mont, and continued there.] Settled their Habitation in that Country, which had not been lawful, unless it had been in a public Calamity, or some great private Necessity, as Maimonides oblives.

- 3 And Elimelech Naomi's hulband died, and she was left, and her two fons.
- 4 And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth; and they dwelled there about ten years.

5 And Mahlon and Chilion died allo both of them; and the woman was left of her two fons, and

her hufband.

And Mablon and Chilion died allo both of them. | For their Days were cut short, saith the Chalder Paraphrast, because they married firange Women; and for the fame Reason (if it be true) they may be thought to have died without Iffue, for there is not the least Intimation that either of them had any.

- 6 Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the Lorn had visited his people, in giving them bread.
- 7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

And they went on the Way to return unto the Land of Judah.] This relates unto Naomi, for her Daughters had never been there before.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

Go, return, each to ber Mither's House.] She deures them to accompany her no further, but go back to their own Home. And it seems it was usual in Meab, as well as in Ifruel, for Widows to dwell with their Parents.

9 The Lord grant you that you may find rest, each of you in the house of her husband. Then she kiffed them: and they lift up their voice, and wept.

The Lord grant that ye may find Reft, each of you in the House of her Husband.] She prayed that they might be happily settled in Houses of their own, with good Husbands; whom the wilhes they might long enjoy in Peace and Quietnels.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am too old to have an husband: if I should say, I have hope, if I should have an husband also to night, and should also bear sons:

If I should say I have Hope] i. e. Of having Children.

13 Would ye tarry for them till they were grown? would ye stay for them from having hulbands? nay, my daughters: for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave

unto her.

And Orpah kissed her Mother in Law.] That is, Took her Leave of her by a Kifs.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And she said, Behold, thy Sister in Land is gone back unto her People, and unto her Gods.] The principal of which was Chemofo, as we read Numb. xxi. 29. 1 Kings xi. 7. By this it appears, Orpab was not made a Proselyte to the Jewish Religion, but still continued to worship the Gods of her Country.

Return thou after the Sister in Lane.] This may seem strange, that the should, in Effect, press her to go and worthip Idols; but her Intention was to try her, and to persuade her to do nothing railily, especially not to change her Religion, without due Confideration, and weighing well her Reasons for it.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goeft, I will go; and where thou lodgeft, I will lodge: thy people shall be my people, and thy God my God:

The People Shall be my People, and it, God my God, I in a w Refolution to embrace the Jerry' Religion entrich, 1. . . r + incorporated with the Ifrachto, as is the had been a Same among them.

17 Where thou dieth, will I die, and ther will I be buried: the Lord do fo to me, and more alto, if ought but death part thee and me.

The lend de lo to me, and more aid. This was a Firm of Speech then uted, and implied a toleran Imprecation or With at a Curse or some Fail to fall upon her it the parted from Naoms before Death. We find it a form of Speech frequently used as appears from 1 Sum. III. 17. xiv. 44. x . 13. 2 Jum. 1. 9, 35,

18 When she saw that she was stedfastly minded to go with her, then the left fp. alling unto her.

19 \ So they two went until they came to Bethlehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them, and they faid, Is this Naomi?

20 And the faid unto them, Call me not Naon in call me Mara: for the Almighty bath dealt viry bitterly with me.

She told them her old Name, which fig in d Pier, was not suitable to het present Condition, which required the it aid wher be called Mara, which figures better from which cropped gather, that Naomi was not the Name given ber at fift by her Patents, but a popular Name commonly given her by her Neighbours, because of her comely Prei ne, and countous Behaviour.

21 I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?

Gon in the Scripture Language is said to testify against any Person, when he passes Sentence upon them, and judges them by sending Afflictions upon them; at which Naona doth not murmur but only humbly acknowledges Goo had inflicted grievous Punishments upon her, which she thought testified his Displeasure.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley-harvest.

C H A P.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taketh knowledge of ber. 8 And sheweth her great favour.

A ND Naomi had a kinsman of her husband's, a mighty man of wealth, of the samily of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, Go, my daughter.

After him, in whose Sight I shall find Grace.] Either she did not know that poor Strangers had a Right to glean, as well as the Poor of Ifrael, Lev xix. 9, 10. or out of her great Modesty the would not challenge it as a Right, but as a Favour which she would thankfully acknowledge.

And the faid unto her, Go, my Daughter. This is a Sign of Naomi's low Condition, otherwise she would not have suffered her to go and feek for a Supply of their Needs among the poorest Sort of

People.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And

If I have care by ton a Part of a Field, belonging to Boaz, to the tree Konnel of Edmilier probably by the Direction of Gooding of Providence (not by any human Direction) she came not a local of Ground which belonged to the great Man beforements to the Provines er, which wo ke many Things which we are not fertible of, often orders and brings that to pass which closed only Chance, and the mere voluntary and unintermed Actions of the Human Mind. And there is great Prolamy that Groups the Lie ught of gleaning into Ruth's Mind, and therefore her to the Lieid of Finz.

4 And behold, Boaz came from Beth-lehem, and fold unto the reapers. The Lord between your and they arawered ham, The Lord blefs thee.

Included the Property The Lords be north your and they are forced and the Lords to the Such was the Piety of ancient hands as a three work wont to pray Con to profper the honest Landing of those work they haven ployed, who made a Return of the last Pray is to them. He Lords be north you. And, The Lords Pray was the bear ital Language of Religion in those Day, but, a a 1 h, w little known in ours.

5 Illica faid Boaz unto his fervant that was fet over the remeers, Whofe damiel is this?

aniwarea and take fervant that was let over the reapers, aniwarea and take it is the Moabitish datasel that cance back with Naomi out of the country of Nioab:

gather after the reapers amongst the sheaves: to the came, and hath continued even from the morning until now, that she tarried a little in the heads.

That is turned a little in the High.] The Meaning is, she went and itsid a write in the Tept which was pitched in the Field, for fitch as were weary to refresh themselves, or for other necessary Occasions.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

Hearest thou net, my Daughter?] A Form of Speech calling for Attention to what is said.

and go thou after them: Have I not charged the young nen, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Have not I charged the young Blen? That is, I have charged the vourig Men, for the Hebrere, often expression an Affirmation by an Interrogation.

Then she sell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

Take Knowcieuge of me] To take Knowledge of any one in the Scripture Language, fignifies to use them kindly.

fully been freezed me, all that thou hast done unto thy mother. law since the death of thine husband: and love thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretosore.

The Lord recompense thy work, and a full reward be given thee of the Lord God of Brael, under whose wings thou art come to trust.

Nothing can be a firong: Image of the Care of the Divine Providence over those who trust in it, than this Metapher; which is likewise used in other Places of Scripture, and is taken from Birds hovering over their Young with their Wings, and se-

curing them beneath them from all the Injuries of the Air, and other Accidents.

13 Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

Let me find Favour Or, I find Favour, &c. For it is an Acknowledgment of the Civility or Kindness she had already received, not a Petition that she might receive it. It is the same Sense as we should express by saying, I feel myself obliged to you, or, the Favour you do me is great

Though I be not like to one of thy Hand maidens.] So obscure she means, being a Stranger, and of a Country under an ill Character among them, that she was not equal to one of his mean-

ett Servant Maids.

thou hither, and eat of the bread, and dip thy morfel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat and was sufficed, and left.

And eat of the Bread, and dip thy Merfel in the Vinegar.] Under the Name of Bread, is comprchended all the Provision which was made for the Reapers, with which they had Vinegar for Sauce, it being very cooling and refreshing in hot Seasons, as the Time of Harvett was.

and he realled her parched Cern.] Fither Eoaz or the Servant set over the Reapers, wer. 5. gave her parched Corn, which was an usual, and no mean Food in those Countries, as appears from 2 Sam. xvii. 28.

15 And when the was rifen up to glean, Boaz commanded his young men, faying, Let her glean even among the theaves, and reproach her not.

16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

There cannot be a more amiable Picture of Virtue in private Life, than we have here in I'eaz, who is highly worthy of our Imitation: In the midst of Riches he is laborious; diligent in Hutbandry; plain, without Luxury, Delicacy, Sloth, or Pride How affable, how obliging and kind to his retraits! The Lord be wereb you, fays he even to his Reapers. What an obliging Humanity as well as Generofity does he shew, when he desires Rath not to go into any other Field to glean, but to abide fait by his Maidens to eat and drink with them; and in the Order he gives his Reapers to let her glean even among the Sheaves. and to let fall some of the Handfuls on Purpose for her, that the might gather them without being assamed. What a noble and lovely Pattern have we here to infituet us in what Manner to bestow Benefits; viz. lo as to spare those we oblige the Con-Fusion of receiving, and ourselves the Temptation of VAIN GLORY, and even the Pleasure of GIVING.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And it was about an Ephah of Barley.] An Ephah is commonly taken to be about a Bushel of our Measure.

18 ¶ And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

This shews Ruth's Care of her Mother in Law, whom she had in Mind, when she was feasted with the Reapers with more than she could cat, (ver. 14.) and therefore brought what she lest home for her Resreshment.

hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day, is Boaz.

Bleffed be be that did take Knowledge of thee.] For the concluded, that without the special Favour of some Person to her, it had not been possible for her to have made such a Day's Work.

20 And Naomi said unto her daughter in law, Blessed be he of the Lord, who hath not lett off his kindness to the living and to the dead. And Naomi said unto her. The man is near of kin unto us, one of our next kinsmen.

Who hath not left off his Kindness to the Living, and to the Dead] Continued to be kind to the Reliets of Elimeich and his Son, as he had been to them when they were alive.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Thou shalt keep fast by my young Men.] Tho' the Word Nearim be of the Masculine Gender, yet it signifies all young People, and particularly the Maidens, to whom he bid her keep close, ver. 8. And so both the LXX, and the Chaldee here expound it; and so Nuom., it appears by the next Verte, understood it.

22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

That they meet thee not in any other Field.] She advises her to accept his Kindness, and not to be found gleaning in any other Field, where the might not be so welcome; and beside, it would look like a Despisal of his Kindness, should she not do as she was invited.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheatharvest; and dwelt with her mother in law.

C H A P.

By Naomi's instruction, 9 Ruth requireth Boaz to do the part of a kinsman to ber. 13 To which he conjenteth.

HEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

Shall I not seek Rest for thee?] A Settlement in an House of her own, with a good Husband.

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing floor.

This was commonly done in the Evening, when the Heat of the Day was over, and cool Breezes began to me.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

And put thy Raiment upon thee.] Her best Cloaths, as the Vulgar expresses it; or her Omaments as the Chaldee.

But make not thyjelf known unto the Man.] She would have her conceal herself, so that Boaz might not see her till after he had supped and came to lie down.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And uncover his Feet, and lay thee down.] She was not to lie by his Side, for that had been immodest; but at his Feet, in the

Posture of an humble Supplicant.

It is likely that it was the Custom for Widows to act in this Manner, who had a Mind to have a Kinsman to do his Part unto them, by taking them to Wife, otherwise it is most likely that it would have highly displeased such a grave Person as Boaz appears to have been. It appears a strange and somewhat indecent Custom to us; but there is no forming a true Judgment or ancient Customs by what is our Ulage at prefent, nor of other Countries by our own. Because what may appear indecent, and would indeed be improjet in our Days, might in those Times be so order'd agreeable to established Cuttom, as to have nothing dith nother indecent in it.

And he will tell thee what it up at d] This forms to prove that it was an ettablished Curt an for Widows to act in this Mannot, for Nasmi here affines Ruch, that Boar, would immediately answer to the Purpete; and act agreeable to her Intention.

- 5 And she said unto her, All that thou savest unto me, I will do.
- 6 And the went down unto the floor, and did according to all that her mother in law bade her.
- 7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and the came fortly, and uncovered his feet, and laid her down.

And when Braz had eaten and drunk, and his Heart was merry, This is a Sign he had made a pleat realt, that he and his Reapers, and perhaps other Neighborns, mught rejoice together.

He went to be dron at the End ! the Heap of Corn.] Such was the plain Way of fiving in thete ancept I mes, that the most wealthy Pertons looked after ment own Bulineli, both in the Field and at Home; which make Boar not go to his House, but lie perhaps upon the Straw in the Lio r where his Coin had been winnowed, to fecute it from Thieves, till it could be laid up in his Barns.

And the came lifely, and une verel his Fiet, and laid her down.] Before the Doors were that up, the came in to fattly that none perceived her, and when he was afleep, lay down at his Feet, not naked, as it is supposed he was, but in her Cloaths, which we do not find the put off; for the had no Interction of lying with him, but only of giving him an Opportunity to confider what the Law required of lam.

Or it is probable that in these hot Countries, and in the Heat of Summer, they flept in open Places, not that up with any Doors, and therefore Ruth could cafily come where Boaz was laid down.

8 And it came to pass at midnight, that the man was afraid, and turned himfelt: and behold, a woman lay at his feet.

The Man was afraid By Reason of feeling something unusual at his Feet.

And behold, a Woman las at his Feet.] He perceived by her Cloaths, and (when the spake, by her Voice, that it was a Woman.

9 And he said, Who art thou? And she answered, I am Ruth thine hardinaid: ipread therefore thy skirt over thine handmaid, for thou art a near kinfman.

Spread therefore the Scirt over thine Handmaid; A proverbial Expression as much as to say, Take me to Wife, as being my near Kinsman. From this Answer of Ruth, and from what Beaz fays in the two fellowing Vertes it is plain, that she had no Design of any Thing but what was honest and lawful.

10 And he said, Blessed be thou of the Lord. my daughter: for thou halt shewed more kindness in the latter end, than at the beginning, inafmuch as thou followedst not young men, whether poor or rich.

For thou hast served more Kirdness at the latter Ind than in the Teginning.] The former Lindness which Ruth had shewn to the Family of Boaz was in her Love and Fidelity to her deceased Huiband, and her affectionate Regard to her Mother in I aw; But Beaz here commends her Willingness to marry him who was advanced in Years, in order to raile up Seed to her de eased Husband, as the greatest Instance of Love that she had given, masmuch as she had not fullowed young Men.

11 And now, my daughter, fear not, I will do to thee all that thou requirest: for all the city of my people doth know, that thou are a virtuous woman.

No Words can more evidently express any Thing, than this and the following Verse do, that what Ruth did was nothing immodeit.

12 And

man: howbeit there is a kinfman nearer than I

ing, and it shall be in the morning, and it shall be in the morning, and it he will perform unto thee the part of a kindman's part; but it he will not do the part of a kindman to thee, then will I do the part of a kindman to thee, as the Loan liveth: he down until the morning.

and the role up before one could know another. And he taid, Let it not be known that a woman came into the Boot.

Est, having no other Delign, but only to implore his Justice and Kindy as unto her deceased Husband. All the Circumstances of the Relation planly show, that Ruth had no Design of committing my indepent Astion to alluse Braz to many her, but only men by to require him to do that which by the Law she had a Right to, and which the sought of him in that Manner, which perhaps was cust many on the Occasion.

He advited her to fay nothing of what the had done, left it might

give any Cause for unfult suspicions.

on thee, and hold it. And when she held it, he measured fix measures of barley, and laid it on her: and she went into the city.

faid, Who art thou, my daughter? And the told her all that the man had done to her.

Who are thou my Daughter?] Or rather is it thou my Daughter?

17 And she said, These six measures of barley gave he me; for he said to me, Go not empty unto thy mother in law.

thus speaking to her, but it is not unusual for the Sacred Writers to omit many little Particulars in the Relation of a Thing which many Times they occasionally mention afterwards. And it is more likely that Boaz intended this Corn chiefly for Naomi, as he was about that Day either to marry Ruth himself, or provide her another Hutband.

18 Then faid she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

C H A P. IV.

Boaz propositive the nearest kniman to buy Naomi's inheritance and marry Ruth. 6 He result it. 10 Upon which Boaz marrieth her. 13 She leavesh to him Obed, the grandfather of David. 18 The Generation of Phasez.

HEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

Then went Boaz up to the Gate.] Where the Elders sat.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he faid unto the kinsman, Naomi that is come again out of the country of Moab selleth a parcel of land, which was our brother Elimelech's.

He calls him their *Erother*, because he was near of Kin to them. And he mentions Naomi's Return out of the Country of Moab, to intimate, that her Poverty constrained her to sell her Estate, which her Husband left her.

4 And I thought to advertise thee, saying, Buy before the inhabitants, and before the elders of

my people. If thou wilt redeem it, redeem it; but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it befides thee, and I am after thee. And he faid, I will redeem it.

I thought to advertise thee] I have had it in my Mind to advise

thee, or to speak to you about it.

There is none to redeem it besides thee] That is, thou hast the first Right to do so; for it is plain Boaz had a Right, but in the second Place; and it he had resuled it, the next Kinsman would have had the Right, and so on.

5 Then said Boaz, What day thou buyest the sield of the hand of Naomi, thou must buy it also of Ruth the Moabites, the wife of the dead, to raise up the name of the dead upon his inheritance.

It is likely that, upon these Occasions, the First-horn was generally called after the Name of the former Husband, and enjoyed the Inheritance, as from the deceas'd.

6 ¶ And the kinsman said, I cannot redeem 11 for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem 11.

And the Kinsman said, I cannot redeem it for myless, less I mar mine our Inheritance.] He had a Wife and Children already, which made him afraid to marry a poor Woman with a small Parcel of Land, which would not provide for the Children he might have by her, without diminishing his own Inheritance of which he was possessed.

7 Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his thoe, and gave it to his neighbour: and this was a testimony in Israel.

There was no Law, as we know of now, concerning this Rite, but only it was a long established Custom, thus to act in transferring one Man's Right in any Land to another. The Reason of the Custom seems to be, that it was a natural Signification that he resigned his Interest in the Land, by giving him his Shoe wherewith he used to walk in it: Or it might signify, that as the Person pulled off or divested himself of his Shoe, so he divested himself of that he was about to surrender. The Jews now give an Handkerchief on any such like Occasions.

- 8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.
- 9 ¶ And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.
- Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.

Moreover, Ruth the Moabitess, the Wise of Mahlon, have I purchased to be my Wise.] He had her by the Right of the same Purchase, and did not succeed into the Right of a Brother, mentioned in Deut. xxv. for he was not a Brother to Elimelech, but only a remote Kinsman of the same Family, who could not enjoy the Land, while she lived, unless he would take her with it; to whom it belonged as long as she lived, and was to go to her Issue when she died.

the elders said, We are witnesses: The Lord make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.

Which tree did build the House of Israel.] Were blessed with a numerous Posterity. They do not mention the two Handmaids, because

because these were Jacob's principal Wives, and Rolled Coolenfirst, as she is here placed) whose Servants base Couldren, not for theintelves, but their Miltresses. See Ger. xxx. 3.

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the feed which the Lord shall give thee of this young woman.

Both Boar, and all the Bethle-bemitic, derived their Original Lom Plance, whole Family was very illuftations in load; and therefore they could not have withed Boaz a greater Belling. than to have as noble an Issue as him.

13 So Boaz took Ruth, and the was his wife: and when he went in unto her, the Loko gave hir conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the Lord which hath not left thee this day without a kintman, that his name may be famous in Ifrael.

And the Women juid unto Narmi.] After Ruth's Delivery.

Ble Ted le the LORD, who both not left thee this Dur without a Kiniman. The Hebreic Name of Gel (which we translate Kiniman) properly belonged to Braze, and not to his Sen, who was now born: And yet the Child kems to be here meant, which made the Araba Transla or render it, Hath not left thee without an Heir.

15 And he shall be unto thee a restorer of thy life, and a nourmber of thine old age: for thy daughter in law which loveth thee, which is better to thee than feven fons, hath borne hun.

And he fiall be unto thee a Reflorer of the Life.] Such a Comfort,

as to make her, in fome Sort, young again.

In they hoped he would inherit his Mother's Victues, and paincularly her Affection to Navm, which was fo furpalling, that it made her a greater Bleffing to her, than a great many Sousof her own Body would have been.

- 16 And Naomi tool, the child, and led it in her bosom, and became nurte unto it.
- 17 And the women her neglibers, our it a name, laying, There is a fon boun to Nation and they called his name Obed. her the talker of Jail, the father of David.

Level II may be No Largazze d a North Wash and be and the Neglibers are refuglished as Merce, to be rethe Condi But the radio d American terms of the Satisfaction

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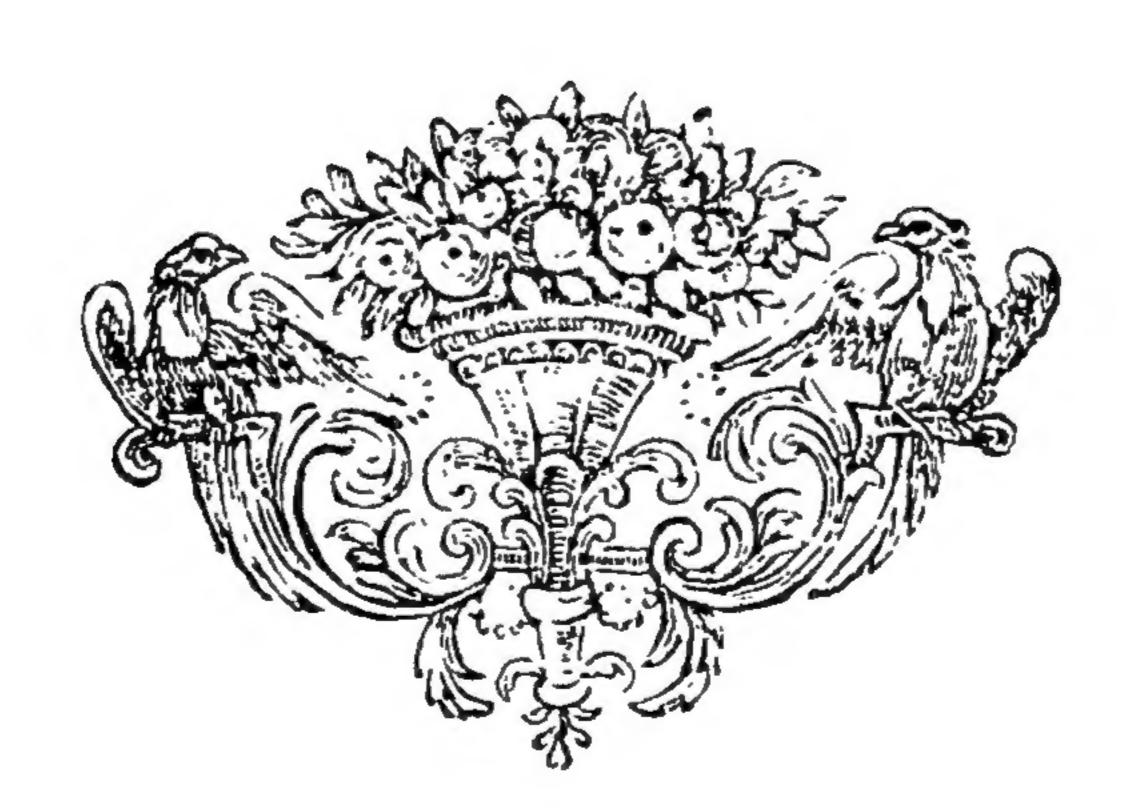
RUTH.

the set of Father for the Father of Daniel Son which Sike, the while Book Cems to have been wirten, that it might be certainly known from whom he was deteended. The Main a pening to iping from him, which is the Reaton why the following Genealogy is annexed for the Conclusion of this Book.

18 Now these are the generations of Phasez: Pharez begat Hezron,

Now there are the Generalizate of Planes 3. It begins no be at, because every one knew that Prairie was the Grandton of facole, and he the Son of Luac, &c.

- 19 And Hezron begat Ram, and Ram begat Amminadab,
- 20 And Amminadab begat Nahihon, an IN la n begat Salmon,
- 21 And Salmon begat Boaz, and Boaz begat Obed.
- 22 And Ohed begit Jesse, and Jesse begat David



THE

FIRSTBOK

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SAMUEL,

OTHERWISE CALLED,

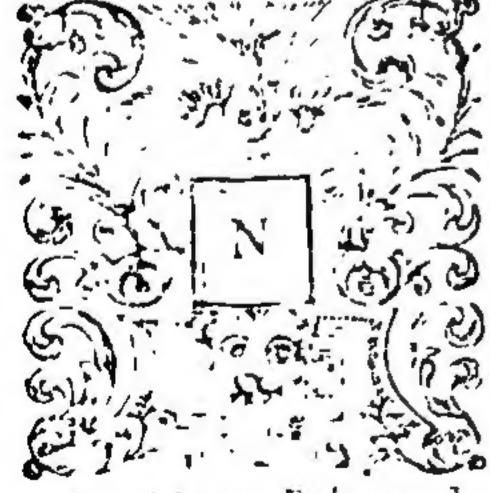
THE FIRST BOOK OF THE KINGS.

The ARGUMENT.

It als the secontained the History of the Israelites under the two last Judges, Eli and Samuel, and under Saul, the sing of Israeli The Mindlittle Condition to being now changed, God, at the People's Desire, appointing Saul to be a King over them, instead of raining up Judges. We have however in this Book an Account of Saul's Rejection from the Throne, for his Disobedience, &c. and David being the interest in his Stead. This and the showing are called the Books of Samuel, because this first contains his Story, probably written by timsely, and in lith are related the Transactions of two Kings, who were anointed by the Ministry of Samuel. This siest Rook of Samuel contains the History of about eights Years: Of which forty passed under the Government of Eli as High-Priess and Judge, Ch. iv. 18. and the other forty under the Government of Samuel and Saul, as may be seen from Acts xiii. 21.

C H A P. I.

1 Elkanal a Levite, having two wives, worshippeth yearly at Shiloh A He cherisheth Hannah it ugh barren. 6 But his other wife wester her. 9 Hannah in grief, prayeth for a child. 12 Eli fish reluking her, atterwards begieth her. 19 Hannah having horne Samuel, shouth at home till he he weaned. 24 She presenteth him, according to her wite, to the LORD.



of Ramathaim - zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

Of Mount Tyleraim.] This is added to distinguish this from other Place, which had the Name of Ramab in other Tribes: Particularly in that of Benjamin, Josh. xviii. 25.

2 And he had two wives, the name of the one sear Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children

Hannah seems to have been his first Wise: Who proving barren, his earnest Desire of Children moved him to take another; as Abraham had by Sarah's Consent Which was not in those Times disallowed by God.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the Lord of hosts in Shiloh; and the two sons of Eli, Hophni and Phineas, the priests of the Lord, were there.

To worship, and to sacrifice to the Lord of Hosts in Shileh.] Where the Tabernacle now was, and where all Sacrifices were to be offered, and no where else. Hither all the People were bound to resort, at the three great Festivals, Deut. xvi. 16. and not to appear before the Lord empty. Accordingly Elkanah not only worshipped God, with Prayers and Thanksgivings; but offered such Sacrifices as were suitable to the Festival.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her fons and her daughters, portions.

Portions.] Of that Part of the Peace-Offerings, which belonged to him that offered them. Which was the whole; except the Fat which belonged to the Lord, and the Breath and right shoulder, which belonged to the Priest, Lev. vii. 34. With the rest the Sacrificer made a Feast for himself, his Family, and Friends.

4

Thends, giving to a concert Posts models, and the Whereby they build Commercial in the state of the second minimum cine addiction of the fitter to the fitter

5 But unto Habra he sive a weathy postions for he loved Hamain, but in Levy had thut up ; from what i man her wemb:

But unto E. ma le cir a l' Fre Challett Dation; in I ken to the Representation that the transfer

For he . I wish to be a state provident . Co. thought's Later and the bounded in medical him love her life, but is the a the came he would may be and comfort her tillest that Vont ofer

6 And her advertary also provoked her fore, fc. to make her tret, because the Lord had shut up her womb.

It added to her Affiction, that Personal for herfall against Let, and was went to twit her with her Barrennets.

- And as he did to year by year, when the went up to the house of the Lord, so the provoked her, therefore the wept, and did not eat.

And as " I'm Very la Vear, reberthe reent up to the Halle of the L.rd, in product Sectioniantly took this Occasion to upbraid her with his bid on this, when her Huband e prefled fache the the the my femants to here

S. Then find I lkanab her hufband to her, Hanmah, why weep the thour and why eatell thou not? and why is thy heart gravel? has not I befor to thea than ten form ?

In L'Eleman we have an Example of a me it exection Hufband's who patiently to at dothe inflient Humour of Promate; and comforted degreed Harmah with Words full of tender Affacetion.

9 C So Hannah rose up after they had eaten in Shiloh, and after they had drunk : now hill the priest sat upon a seat by a post of the temple of the LORD)

So Hannah rose up after they had eaten in Shilib, and offer they had drunk.] The kind Words of Elkanah seem to have pertuaded Hannah to eat and drink chearfully. In her we have an hyample of an excellent Wife; who sensible of her Husband's kindness, endeavoured to pleafe him, by complying with his Defres, and avoiding all Things that might be grievous to him.

Saturna Seat by a Post. The Hiller Word . gra Threre. it being a Seat raifed up to force Height, to make how conforce are to all first entered into the Houle of God; where he fit at the

Door of it.

In the Temple of the Lord] It is not unufued to call the Tabernacle by the Name of a Temple: As the Temple, when it was built, is called a l'abernacle. See Jer. x. 20. i .. west. ii. 6.

10 And she was in bitternels of foul, and prayed unto the Lorn, and wept fore.

Her Grief returned when the was alone, and thought of her Barrenness; which made her pray with great Vehemence, and many Tears, for a Child.

. 11 And the vowed a vow, and faid, O Lord (which is contacted into Samuel) lighties of a of Gal. of hofts, if thou wilt indeed look on the affliction of a thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.

But well give unto thene Handmaid a Man-Child.] She thince calls heiself Goo's Handmard, out of a profound Sense of her Meanness, and his Majesty And defires a Man-Child, because only such could wait upon the Lord in the Service of the Tabernacle; as the intended her Son thould do, if God bettowed one upon her.

And there shall no Razar some upon his Head.] She vowed he thould be a Nazarite; Part of whose Description this is, Numb.

V1. 5.

- and the second to produce the second second betwee the Lordy Cat I have a lotter in the
- The mend to the the since pot in the a 24 there and the North and read to
 - it New Pennah, fire it as an heart of her up a moved, but her ver early more by the fore I li thought the had been mank a
- Having her for rothing, but and same to i long lime; with fach Cattains, the at 1 . 1 . 2 2 . 1; and in a destination of a transfer of the section be dated red with the White his how dentile obetient it is a fire named Leaft.
- 14 And I li fad unto hr, II will no will thou be dranken? pur avay thy ware most to
- If from to billing to believe the second 1 : 15 to God.
- 1 And Hannah answere band field No. 3 . See L. I adra woman of a forthwise france I ... neither wine nor firm, dim., but hat a to in a my foul before the Loco.
- 10 Count not thus lando id for a decident Behalt for our of the about and or or more well, r and guef have I in lead like ster

Cant wet there Head . It at hat he to Part to Suprince Physical Genrie of the north estates and the second to other God net Nien - Lee Beat some 1 to

- 17 Then Ill rotured on I for the form and the God of Piad grant Pic to ; ; thou half affed of him.
- . 18 And the faid. Let thy be almoid find grace in the fight. So the woman went hir way, and did eat, and her countenance was no more just.

End Ste fait, Let tis Handmand for i Grace in the Sight & S' Teturned him most humble Thanks; and defired the Continuarez of his Pravers.

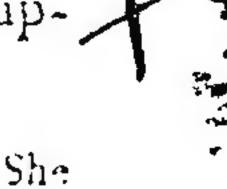
- So the Woman avent her Was and did eat, and be Count no secure no more fail. She departed from the Temple with fich Sindiction, and Affarance, that her own Prayers and his would be haved, that there is mained not any Token of Sorrow and Grief; but the cat her Meat, and looked chearfully.
- 19 And they role up in the morning early, and worthipped before the Loup, and returned, and came to their house to Rangh; and Lakanah kawa Hannah his wife, and the Loan remember 4 has.
- 25 Wherefore it came to pals, when the new was come about, after Hannaa had con sixed, that the bare a fon, and called his name Samuel, it is, Eccause I have asked him of the Load.

Saving, Because I have afied him of the Lett] This was the Reafon of his Name: Which the gave being that he as well as the might keep in mind the liver it God had in him; now whom the obtained him, by ardeat Prayer. In Sam' Med

21 And the man Ellianah, and all his house, went up to offer unto the Loan the yearly facilities, and his vow.

Inthin Four.] Which it is likely he made, other when he faw his Wate was with Child; or perhaps before, when the told can what Hope the had her Prayer would be heard, and he worthipped God, ver. 19.

22 But Hannah went not up; for the field unto her hufband, I will not go up until the could be weaned, and then I will bring him, that he may appear before the Lord, and there abide for ever



The war me had been the Lew to go up with her Husband: And the first of the work to go, the iciolyed as became the product of the Child was thong and the first the income companies of being influcted in the Service 11 (10

- ' ' ' ' ' ' ' ' ' ' Enthand faid unto her, Do v and thou have Committee de la contrabhin las word : fo

Walsang read of any Thing 19 1 - Page 1 de l'art la Call. Unide Eixanab look'd contra de la la la faide de la la Corre because he was the profession to the line both may be translated, relieus in the prince what he hath begun, by if we that a former of he is not to his Service. For the War (), the in the matter on I ring as well as Hord.

2; 6 And when the had weaned him, the took has a fire ephah man the Lord in Shiloh: and the Chieve 5 %

to appear before the Lord empty; fo, upon * 🛴 💕 the transfer an ample Offering to him, to teluty in a time Divis. Majistry. And it is highly et le le Buillocks was wholly offered to God, and the other two were $Pea \approx feringr$, or, i.e., one a coeffering, and the other a PeaceWhile da large Meanine of Flour for a Meat-chaing, and of the area in him it; that they might rejoice together Libra inc., and, when they featied before him upon the Peacea filosofies

75 And they flew a bullock, and brought the child to like

21. And the faid, Oh my lord, as thy foul liveth, my lead, I cm the woman that flood by thee here, praying unto the Lord.

2- 1 or this child I prayed; and the Lord hath given me my petition which I asked of him:

She had told him nothing of what the prayed for, when he reproved her; but only in general, that the was extremely afflicted for Want of fomething, which the caracitly begg'd of Goo. But now the e quant, him with it, and with the Vow the made, if God granted her Defire; which the was now come to accomplithe

28 Thatfore dio I have but him to the Lord as long as 'a laveli, he shall be lent to the Lord. And he worthip, a the Lond there.

Action to the level le lent to the Lord.] Or, as the Words it is be translated, on the Days that be field be defined for It, Let a little is, as long as God thould think fit to employ him in his con House; which was till be made him a Judge, Ch. vii. 15. There he was not fixed at Shile, but went about the Country; to Paris', and Galad, and Mespek; and then fettled at his own House in Pamat, as we read there, ver. 17.

And les a sufficient land there. This thews that Elkanah was with H met, and give his Confent to this Dedication of their Child, to fuch Service as God thould think fit to employ him in : Which he humbly prayed God to accept.

C II A P. II.

1 Hamil's that have 12 The wickedness of Eli's fons. 18 Sa-product i ha so alirghus agang Elis bouje.

A 100 d'Amarin prayed, and faid, My heart rethe Loan: my mouth is chlarged over mine enemies: because I rejoice in thy falvation.

And Harry [providend fund.] Hymns are wont to be comprehended und thic Name of Prayers, Plai. Ixxi. 20. to the Compofition of which holy sours were femetimes raifed by Divine In-

spirition, in their devout Meditations upon the extraordinary Goodners of God to them.

My Hart repaction the Lord. She was actuated by the same Spirit which moved S. Tames to give this Direction, C.b. v. zer 13. I am afficied, let i.m pray, as the did, i. 10.) is any merry, let him for, P alm, a the now doth.

My Hon is exulted in the Loan. | She who was howed down and donated, now life up her Head and minimplis. For exalting the

Har figuries the Height of Gloty.

My M utb : inlarged over mine Framies] She was now furnished with a full Amacr to Peninnab, who upbraided her with her Sterury.

Because I rejuce in thy Salvation.] All this Joy and Triumph arote from the Goodness of God to her. It is indeed in God ONLY, that we can reasonably hope for Salvation of any Kind. His Power is able to do every Thing for us, and HIS WILL is inclined to give us all REAL BLESSINGS: In all our other Hopes we may be disappointed; but Hope in God is a Rock which can NEVER be overturned. God is a Salvation at all Times, and in ALL Circumstances.

2 There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.

There is none holy as the Lord.] The Holines of God figni-

fies his peerlefs Perfections.

For there is none befule thee.] God is so peculiarly able and ready to help us, and to grant us all Things that tend to our Happiness, that it may with great Propriety be said, There 16 Nosa belide HIM.

Neither is there any Rock like our Goo.] See upon Deut. XXXII. 51.

3 Talk no more so exceeding proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

Teik no more fer in freadir] This was good Advice to Pezinna!, and fich like i'en ins; not to infult over others who are not to happy as themicive.

Let not diregance on est of your Mouth.] Or, as the Targum ititerpret- it, surbear Regreaches. For so the Hebrew Word Atar figuities, Fard Word.

For the Loren is a God of Knowledge.] None knows what he intend, who perhaps will exalt those who are now abased. Or, he knows how to bring to pass such Things, as Men think to be impeffible.

And by him Ass are recighed.] Or, By him Works are prepared: Even when there is no Disposition in Nature to them.

4 The bows of the mighty men are broken, and they that stumbled, are girt with strength.

The great Sense she had of God's Power branches out itself into an humble Acknowledgment of this glorious Ar-TRIBUTE, in divers Instances. And fift in vanquishing the most Victorious: For Bones were a principal Part of Warriors Weapons, Psal. xliv. 6. and their Girdles being a principal Part of the Military Habit, is elegantly translated to fignify Strength and warlike Prowess.

5 They that were full, have hired out themselves for bread; and they that were hungry, ceased: so that the barren hath borne seven; and she that hath many children, is waxed feeble.

They that were hungry, ceased] To complain of Hunger. This Viciflitude of Human Affairs, especially the sudden Turns there are sometimes, from a great Height of Prosperity to a very low Condition, and on the contrary, are very wonderful, and feriously to be pondered; that no Man may be proud, nor any Man despair.

So that the Barren bath borne seven.] That is, many Children. She reflects upon the great Change which God had made in her own Condition.

And she that bath many Cilldren is waxed feeble.] Those that have been fertile, grow barren when God pleaseth.

6 The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

The Power of Life and Death is in the Hands of God: Whom he pleaseth he takes out of the World, and whom he pleaseth he continues in it; raising Men up even from the Grave, when they were dropping into it. See Deut. xxxii. 39. Pfal. x.x. 3.

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in Galacha

10 The adverfails of the Lord fhall be broken to pieces: out of heaven shall be thunder upon them: the Loan shall judge the ends of the earth, and he shall give strength unto his king, and exalt the horn of his anomited.

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Add that if I have the first the fir was a but the worth as proght in a property of the re is eat aufi a Rafa shoulder inten Burr, verbe e the bottom bearing out they would have went they pear soldie ich i it bunged to the People Dear in in much as a lock with the collecth brought up, when they much it into the Pot wherein the Fleth was boiling.

15 Alto before they burnt the fat, the pri P' firvant cam, and faid unto the man that he had, Gas is do to routh for the priefl; for he will not have fodden fight of thee, but raw.

in the existence de Est. Which emissly belong themas (1 + 1) / 1 to the 10 to 10 25, 25 . . Or interested at wet with the Min that

Fig. 1 and 1 for the first fill a decided by the court of the second to d'mond than Part before the halber.

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io And Fany man faid unto Lim, Latifamia : fail to be an the fir prefently, and if notice is much as the feed of form; then he would answer han, No, but thou flail, give zive now: and a not, I will take it by force.

This moust's are Highard he is loging in Cah the author has seen the feet during from the restriction much Respect to to a trict him have tested in the tast Place. In whithey of sold to Piet is a conduction of ter Cred was her a. Not how stown to be the cet Vince er as a history move, when care the far and know in a fing timed and protection of his Minda

17 Wherefore the fin of the vourse men was very great before the Lord : for mea achoried the 61-Rong of the Lores.

To Min all with the Office of the Loren. Nothing this Reference to the administration of which the Proplet at the Corn They beneficial of those who even the harmonic books.

6.31 11 d But 18 © But Samuel ministered before the Lord, lang a child girded with a linen ephod.

That Samuel merelieved before the Loren, being a Child.] Though very young, yet he carefully performed such Offices at the Tablemacla, as he was capable to discharge, and did not follow the bad I vain; of others.

- and brought it to him from year to year, when the came up with her hulband, to offer the yearly factrice.
- The Egli Theing used probably only in the Service of Gon, it was provided at the publick Charge. But for his ordinary Ventug, Home took Care, at het Charge, to provide him a Cat, and other Things, it is likely, furtable to it; that the testat field express her Piety in contributing to his Maintenance at the Heure of God.
- and flied Lorn give thee feed or this woman, for the loan which is lent to the Lord. And they went unto their own home.

The gave them this Benediction by a Divine Suggestion; and toolehy venticed what the attered in her Prophenesis Song, ver. 5-

and the child Samuel grew before the Lord.

None are Infer, by what they dedicate unto the Lord, or

employ in frien a Manner as is picating in his Sight.

Indition in Wildom also and Virtue: See ver. 26. Of so great Moment it is to station the Minds of Children early with a Sense of Community with a Sense and improve, as they grow in Years.

Now Eli was very old, and heard all that his fons did unto all Ifrael, and how they lay with the women that affembled at the door of the tabernacle of the congregation.

23 And he faid unto them, Why do ye fuch things? for I hear of your evil dealings, by all this

people.

Their Wickedness was so notorious, that there was a general Complaint of it; which should have moved him to greater Severity, than merely to reprove and chide them with such Gentleness and Lentry, as these and the tollowing Words import. Which proceeded partly from the Coldness of Old Age; partly from his too great Indulgence to his Children.

24 Nay, my fons: for it is no good report that I hear; ye make the Lord's people to transgress.

By making them neglect and despise the Service of God, ver. 17. and tempting them to Lewdness, ver. 22. This is the Language of a Fatler, not of a zealous Judge; who ought to have passed a publick Censure upon them, for their publick Crimes, by turning them out of their Office, or some sharp Punishment; which his Office gave him Authority and Power to inslict upon such infamous Offenders.

15 If one man sin against another, the judge shall judge him: but if a man sin against the Lord, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.

Eli argued well; but he should not have referred their Punishment unto Goo, when it was in his Power to punish them himfelt

Neverly in ling they hear kened not unto the Voice of their Father; Ferance the Lord nevally for them.] The Words may be rendered out of the Hebrew, But they resuld not hearken to the Voice of their Intless, therefore the Lord resoluted to flav them. But according to our Translation, the Senic is good. For when Nen have long finded a levolity against many Adminisions (which it may be deposed that Father had given them) whereby they become incurable; Good prives them of that prudent Consideration and Discretion, which would save them from Destruction.

26 (And the claid Samuel grew on, and was in favour both with the Lordo, and also with men.

The Words in the Hebrew are, be went on, or grew great and tall, and was good, that is acceptable, both to God and Men. The Meaning is, he made a great Progress in Wisdom and Goodness, as well as increased in Stature. So that God was well pleased with him, and he was well estermed by the People. The same is find of our Saviour, Luke ii 52, which a learned Write, paraphrases thus: He did those Trongs that were well-pleasing to G d, and were fraged by Men.

27 C And there came a man of God unto Fli, and faid unto him, Thus faith the Lord, Did I plainly appear unto the house of thy father, when they were in Fgypt in Pharaoh's house?

And there came a Man of God unto Eli.] That is, a Prophet who was divinely inspired, to deliver the following Message to him.

Ded I plainly appear? In the Hebrew, Manifestly reveal inself.

Leto the House of thy Father. Unto daron, who was the mead of the Family of Priest. See Exed. iv. 27.

It is the Way of the Prophets, when they call Men to Repentance, to aggravate their Sue by an it, american of Gon's great Benefits unto them. See Janch's ... and Minab vi. 7, 4, 5.

If all to be my prich, to offer upon mine altar, to burn incense, to wear an ephet before me? and did I give unto the house of thy father all the offerings made by fire of the children of Itrael?

And did I give unto the House of thy Father all the Offerings made by Fire of the Children of Israel? There were none of the Sacrifices offered at the Altar of which the Priest had not some Share, (see Numb. xviii. 8, 9, 10, &...) For even of the Burnt-offerings, which were wholly consumed on the Altar, the Skin was by an express Law given to the Priest, Lev. vii. 8.

29 Wherefore kick ye at my facrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

And honourest the Sons above me, &c.] By suffering them to continue in the Priests Office.

30 Wherefore the Loan God of lirael faith, I faid indeed, that thy house, and the house of thy father should walk before me for ever; but now the Loan faith, Be it far from me; for them that honour me, I will honour, and they that despite me, shall be lightly essented.

Gon here revokes the Decree he had made in Favour of him and his Family, of being High-Priests throughout all Generations.

Behold, the days come that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

I will cut off — the Arm of the Fathers House.] Our Arm being the Instrument whereby we perform all Things; this Threatening fignifies, that not long hence God would utterly take away all Power and Authority from him, and from his Family; both as he was a Priest, and as he was a Judge.

That there shall not be an old Man in thine House. It. e. His Posterity should die, as it follows, ver. 33. in the Firster of their Age, which was accounted a great Judgment in that Nation.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

And thou shalt see an Enemy in my Habitation, Or, rather, Thou shalt see the Affliction of the Tahernacle. As he did, for he saw the Tahernacle deprived of the Ack, which was the Glory of it; and lived to hear the Ark was taken by the Philippines, Ch. iv. 4, 11. But his Family was not thrown out of the Priesthood, till the Days of Solomon.

Įσ

In all the Wealth which God shall give Ifrael.] The Hebrew Words may be translated, After all the good God hath done to lo ael.

off from mine altar, *shall be* to confume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the slower of their age.

It was not a Favour to let any of them live, but a Punishment: For it would be very grievous unto them to see the High-Priest-hood taken from their hamily, and those that belonged to it reduced to great Poverty. It is usual in Scripture, to say that of the Parents, which properly belongs to their Posterity.

34 And this *shall be* a fign unto thee, that shall a come upon thy two fons, on Hopkin and Phinchas: I in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

And I will raise me up a fait ful Priest, that shall do according to that which is in mine Heart, and in my Mind.] This seems to be meant of Zadock, who was anointed in the Room of Abiathar, at Chron. xxix. 22.

And I will build him a fure House.] The High-Priesthood continued in his Line till the Captivity of Rabylon, as appears from Ezek. xl. 16. and a long I me after it, as Jensius thews, Lib. x. Cap. 4. But a learned Writer observes, that though this, according to the History, is meant of Zalock, who was put into the Priesthood by Solomon, and in whose Line it continued; yet it belongs to none in the highest Sense, but to our Lord Jesus Christ, who offered himself to the Father for us, and is our great High-Priest for ever.

And he skall walk before mine Anomated for ever.] By the sincinted of Gon here is meant the King; for whom the High-Priett confulted Gon on great Occasions: And therefore is said to walk before him; because he directed him in his Proceedings, and shew-

ed him what he ought to do, in all difficult Cafes.

36 And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me I pray thee, into one of the priest's offices, that I may eat a piece of bread.

And it shall come to pass, that every one that is less in thine House.]

The Remainder of his Family who were not out off.

Shull come and could to but for a Price of Silver, and a Mrsfel of Bread.] Humble himself to the Priest before-incretioned, begging a small Relief in the great Poverty to which he was reduced. The Hebrere Word for a Piece of Silver is Agorah, which signifies a Minute piece of Silver, in the very Derivation of the Word, as many think. So the Meaning is, he should humbly

beg for even the smallest Relief.

Put me, I pray thee, into one of the Priess. Offices, that I may eat a Piece of Bread.] Begging of the High-Priest that he might enjoy the meanest Pension that was allowed to those Priests who were prohibited to officiate. For so the Words may be trinslated, Somewhat belonging to the Priesshood. See 2 Kings axis 9. Exikaliv. 13. This seems to have been sulfilled in the Days of Afrathar, who for Treason was not only put out of his Office, but fent to live upon his own Farm in the Country; and not suffered to live upon the Portion given to the Priests at the Temple, 1 Kings ii. 26, 27. By this Means his Posterity sell into extream Want; in which the just Judgment of God may be observed; that the Children of those who were so wanton, that they would not be content unless they had the choicest Parts of the Sacrifice for their Portion, should fall into so low a Condition, as to beg their Bread.

C H A P. III.

1 The Lord revealeth himself to Samuel in a wissin, and declareth the ruin of Eli's house, 16 which Samuel informs Eli of. 23 The Lord continueth his favour to Samuel, 20 who is acknowledged by all Israel as a prophet.

ND the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those days; there was no open vision.

And the Child Samuel ministred unto the Lord before Ele.] Performed such Services at the Tabernacle as Ele directed, being now about twelve Years old, as Josephus thinks.

And the Word of the Loren reas precious in the e David Goal did very rately in those Days reveal his Mind to any Pen 1 Section 21.

There was no open Prinn.] Here P his includes all the W. , whereby God revealed himself to Men. Which he did to he fellow.

a And it came to pass at that time, when I is was laid down in his place, and his eyes big in the wax dim, that he could not see;

And it came to post at that Tone's After the Man of $G \hookrightarrow m \hookrightarrow tioned$ in the toregoing Chapter, $a\mapsto z\gamma$, had been with E, perhaps the very Night after be had tells and his Mediag.

the In Place, In the Court of the Tabernock, where their were divers Reoms for feveral Utes of the Profite, as if we were

atterward, at the Temple.

And in Exerbigant near thu, that be conducted in Citable to do his Duty, after it grew dufkith. Which made her, it is likes by, go to lied betimes, and have Directions with Scanit is had to do, till it was Time for him to repote himself.

3 And ere the lang of God went out in the temple of the Lords, where the lack of God tell, and Samuel was laid down to force.

The Lamp in the great should of the golden Coroll fork which bent towards the most hely Pour realizable of the fore two Longen is to went out a but some order of them held go to a which in Morning. See Passing on the 12th Alexander of the Meaning transfer of that ere it was Day, the Loss which is also alled for all

4 That the Lovb called Sw. J. and rw. we iwered, Here on I.

That the Lord endea Samuel Contest the act the Philosophile Targers, Allow and leave that The Troper that Lord Order And he find, The complete the Philosophile that the North and Samuel did, and yet heard nothing that the Voce passing than by was decested to Samuel, allowed it.

5 And he can unto Fli, and faid, Here am I, for thou calledft me. And he faid, I called not; lie down again. And he went and lay down.

6 And the Lord called yet again, Samuel. And Samuel arole and went to Edi, and faid, Here am I, for thou didficall me. And he antivered, I called not, my fon; lie down again.

7 Now Samuel did not yet know the Loon, note ther was the word of the Loo, a yet revealed and him.

Next Samuel distinct ver lowers the Lorent [10] at it, how Conserved wont to teach and inflittict Men in his Wills Which the in a Words explain.

Words explain.

Nother reas the West of the Lord 1 to the transfer to the Way, where a Cool made known is a Mind unto the Prophets; because he is he were figure in the form

before. So that he did not know how to diffing affective engine. Voice of God and of a Man

S And the Loro called Samuel again the third time. And he arose and went to 1 h, and said, recream I, for thou diest call me. And Eli perceived that the Loro had called the child.

This Depetition of the Voice for off, awakened Elisto think that this was no Fancy of the Child's and therefore fince he knew that he did not call him, he concluded he Loso did; and by this Means he was outpoted to give Credit to what samuel flightd tell him, as an Oracle of Gold.

9 Therefore Eli faid unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt fly, Speak, Loro, for thy servant heareth. So Samuel went and lay down in his place.

as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

And the Lord came and flood.] This Word flood, Rabbi Kin. 7, thinks, denote the force glotious Appearance of God to him; because this is the same Word which is used in Namb. xxii 22, 23, 71, where

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 In the second of the property of the Victorian points not to the the terms of the second A transfer of the fire $\{ \gamma_{i}, \gamma_{i} \} \in \{ \gamma_{i}, \gamma_$ A contract of the second of th the second of th Some that I amily of its $1 \leq i_1 \leq i_2 \leq i_3$

are in Theoret I. Lee, that I will pudge his the first the magnety was a he knoweth : I to the made the advices vice, and he re-Alice to the city of the state of the

and the control of th A regard to the first through the relation of the Sign a transfer of the Caraca, and the detailed in the of of the first transfer the extractional is representently green and the discretising them, then them out of the O a conditional than the they were retorned. For which Carl God pand that the Children agon the whole Fanaly a that the efficient lactle Decreeks to change Pricitiood, and bemade as value as a contemptor land they had rendered God's Ser-Vice.

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are in the same to the same any fon. Litter Lie Litter Lie

 \mathbb{R}^{n-N} is a constant. We have the thing that $\operatorname{Lie} LORD$ hatler, but the ligray the hade at not from me: (5), do fo to the sand note alto, if thou hills the things that he Liki Chao Cara

as And Smull teld blen every whit, and hid nothing measure. And he faid, It is the Lord : let hun do villat feemeth him good.

The state of the same of at acres? I m good. This is a most pion and noble America, and thows what a deep Sente Earland of Combished reignity even use and the entire, implicit, and willing Submitted, we exert tall he wife Detrees, however hard they may remain to be compensus. This should be our Language a this thould be the allow, his of our Hearts under all the Difficulations. of the Law of Programmer.

I., C And Samuel grew, and the Lord was with In me and and let none or his words fall to the ground.

Tokens man Government Irm, as he did Jogs, Gen. xxxi. 2. Other resulted more and more of this hilled to him. So that I was All w Great a coded han for the Office in contrast in the next

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and the Lord And the William and Milliam Lord And the Lord appeared again in Station : for I the Lord revealed Limitely to Samuel in Shiloh, by the word of the Lond.

> Having begun to appear in Shill, he continued this great Fevour: For he revealed him telf to Samu. A not by Dreams and I have, but by speaking to him in an auditie l'ever or he had done, zo. 4, Co. And indeed he feems to have been the fift Prophet, that was raised up to be a publick list actor and Governor of God's Pospie. Others there had been before him; but ret with to ligh an Authority and publick Approbation. And the cure St. Peter taith, friend mid nie the Profets from Samuel $g_{BB}(e^{-i\phi}) (E_{BB}(e), D_{BB}(e), A_{B})$ is the was the first confinent. Prophet where the Lord rankd up to them after Migro-

C H A P. IV.

A The Transference of the de Philosopher Florecom to The for the extensive many the Planteren . As her one is to where C_{ij} is the states, H_{ij} is one P' and as jumined to E_{ij} and E_{ij} mental of the flower and breaketh his metal My Phoneius's a fe and there is a set the reconstructed in And-testing

A ND the word of Samuel came to all Ifrael. Now Ifrael went out against the Philistines to battel, and pitched beside Eben-ezer: and the Philithnes pitched in Aphele.

And the Word of Samuel came to all Brack. The Revelation of God's Mind and Will, which had been very fearce among them in former Days, (67, iii, 1.) now grew very plentiful; for as Samuel himfelf was ready to inftruct every one that came to him; to he let up. Colleges of Prophets (as we read in the fellowing Parts of this Book) who in Time were fettled in divers Parts of the Country, for the better preferving and spreading the Knew ledge of God among the People, Ch. x. 5. xiv. 18, 19, 20, Ch.

North Lead ment out against the Philistenes to Bettek | Unto which they were encouraged, perhaps, by the Death of the Loids of the Prolifere, and the great Slaughter which sample had made or them at his Death, July xvi 27, 30.

2 And the Phillithnes put themselves in aray aganft Ifrael: and when they joined battel, Ifrael was an'tten before the Philliflines: and they flew of the army in the field about four thousand men-

3 C And when the people were come into the camp, the dders of Ifrael taid, Wherefore hath the Load finitten us to day before the Philiflines? Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may fave us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the Lord of hofts, which dwelleth it income the cherubims: and the two fons of Eh, Hebhni and Phinehas, were there, with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord came into the camp, all Hrael shouted with a great shout, so that the earth rang again.

6 And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. 7 And

7 And the Plabolines where the for they firl, Gold is come into the camp. Live tray had, Wo I mito use, for there hash not be a mean a change hare to the

If $I(I) \cap P(I) \cap P(I) = C(I) \cap C(I)$

First the third H such a ζ to t^{k} distributed on f is a S together I. In all the hardest naturely on their Neighbours has hold togeth with the f to the ζ they have then do of facts at Thing as this, which they the gat must produce to me extraordinary linests.

S Wounto us: who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

We note any neb. Stall deliver a ratiof the Hand of these mighty G.d. ? They tought with Men before, but now with Got, before whom none could stand. The Hebrew Words Advim Entern, which we translate mighty Gods, are translated by Theorem, the strong God: Which agrees with what goes before, God in correspond the Camp.

These are the Gide. On, then it is God.

That finite the Egyptians near oil the Plagues in the Williams.] They feem not to have perhally understood the Sacred Fintory; but to have thought all those Plagues which are there spoken of, had fallen on the $F_{g,pharm}$, while the I rachter were in the Wilderness; where they were when their last Plague betch them, by their being drowned in the Red Sca.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not kryants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

When they were recovered out of the Fright, which feized on them at first, they considered, that notwithstanding the Power of their Gon, they had made the Inaction subject to them, and also overthrown them in a late Battle. Probably the Words of this Verse were spoken by some of their Commande.

finitten, and they fled every man into his tent: and there was a very great flaughter, for there fell of Harael thirty thousand footmen.

And Is ael was smitten, and they fied every Man into his Tent.] They were so routed, that they did not flee to their Camp, with an Intent to renew the Fight (as they did before, wer. 3.) but dispersed themselves to their own Habitation. For hitherto many of them dwelt in Tents, See Joje, xxii, 14. Judges vii. 8. xx. 8.

There fell of linal thirty thousand Footmen,] There fell but four thousand in the termer Battle, before the Ark came among them, were zero little did the bare Presence of the Ark profit wicked Men that it rather did them Hurt. We have here a very important Instruction given us, which is, that nothing but a Purity of Life, and Obedience to God's Will, is of any Avail, and that all outward Privileges will profit nothing if they do not amend the Heart. The liraelites thought they should be sure of the Victory, when they had the Ark, the Symbol of God's Presence among them. They did not consider that their Wickedness would weigh more against them than having the Ark of God in their Army could do for them.

- fons of Eii, Hophni and Phinehas, were flain.
- the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

With his Clothes rent, and with Earth up n his Head] According to the Manner of these who bewailed any great Calamity. For, vii 0. John, 12. Free, xxvii. 30. From which late Place it appears, it was a Cuttom among other Nations.

by the way side, watching: for his heart trembled for the ark of God. And when the man came into the city and told it, all the city cried out.

And notice the Main came into the Cite? He posted by Lie, and said not a Word to turn, though he saw hun sitting there; be-

- Constitute the limit of the lim
 - to And when I is head the notes of the root, he take What was all the notes of this tunnality of the man come on had by and note in the
 - his cycle were come that he could be a feet be-
 - came out of the army, and I as a many our or a same army. And he taid, What is there done, many a
 - is fled before the Philiflines, and there buth be nalto a great flaughter among the propie, and thy two fons also, The limit and Phinchas, are dod, and the ark of God is taken.
- of the ark of Gol, that he file from oil the feat backward by the frac of the gas, and he need brake, and he died; for he was an old man, and heavy. And he had judy d Itracl forty years.

The field is morthal conclusion of I, the Country G(x, X) by the finitiance of the Cove when his Chair was fire Through the was footnoted from a factor, by the was highly contributed in this, that he was a the mass affected with the Lorent in X(k) and the Slangford of the People, as with the Lorent in X(k) the Gordon For he kept up his Courage, and did not tail, but he had that in a condition the Theoretic public know Concern to the more it is but to the art by Monof with Spirit. Such a one work is with whom Gordon to was angry upon his sons Accountry of which was a form to with the x X times.

Fritz and area. Man and really the new opposition of the Great tenter of away; and being both very old, and very livery.

his rail was the more ta al.

with child near to be delivered; and when the near if the tidings that the ark of God was taken, and to it her father in law, and her hufband were dead, the bowed herfelf and travailed; for her pains came upon her.

The Hebreae Word which we translate I word I will a figuifies the fell on her Kneer. For to the Manner was in the fell Countries.

that flood by her, faid unto her, hear not, for thou hast borne a fon. But she answered not, neither did she regard it.

Said unto her, Fear not, for thou logit to ear Son.] The Mention of which they thought evould have a vived her; according to what we read in the Gofpel of S. John, xxi. 21.

But I can wered not, neither did for repart it. Bing so over come with sorrow and Grief, that the manded nothing that was faid or done about her.

21 And the named the child I-chabod, faying, The glory is departed from Ifracl: because the ark of God was taken, and because of her father in law and her husband;

Having a little recovered her Spirits, the limented this chiefly, that God was gone from them—botto the Word Gley frequently figuries in Scripture, Pad. evi. 20. Jerem ii. 1. And to Bothartas here translates I chabed, by inglorusar, or without Glory That is, faith he, wertlast the true Get.

22 And she said, The glory is departed from Is rael: for the ark of God is taken.

She feems to have expired with these Words; which she repeats again, because this chiefly lay at her Heart; as the Concerns of Religion do in all pious Spirits.

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mornous, behold, Degon a stallen upon his face to the ground liberary and both the palms of his hands there exist on the palms of his hands the cut on upon the threshold, only the plump of Dagon was led to ext.

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them of Midod, and he deflroyed them, and finote them with emerods, etca Midod and the coafts thereof.

Fire Fig. 24. A species as the time of fided) cince if you a stood blade a room to be as fined in the wing down their Conference in the contract of an early force Plagues in their cwn Plance at the contract of the force in I ower; by defineying a fine of the contract of

the Cray, but of the Village is longing forth were finisten with this is noted if we some Diract profite Handa parts, as appears from the Words of the Pharma, Philosometric as they are commonly underflood, probably what is now called the Hemorrhoides.

7 And when the men of Ashdod saw that it is so, they taid, The ark of the God of Brael shall not abide with us: for his hand is fore upon us, and upon Dagon our god.

Now their Lyc were opened to fee, that tho' they had vanquilled the Island, they could not flund before the God of larger.

of the Philithnes unto them, and faid, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel be the ark of the God of Israel about thather.

They from to be possessed with a superstitious Conceit, that there was a method in the Place, which was offensive to him and therefore the Lords, or the great and wife Men amongst the III from, when they had consulted upon it, advited that it should be moved to some other Place.

about, the load of the Lord was against the city with a very great destruction; and he smote the men of the city both small and great, and they had emerods in their secret parts.

A great many died of the Pestilence at Guel, as they had done at Apacal.

Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

It So they fent and gathered together all the lords of the Philittines, and faid, Send away the ark of the God of Ifrael, and let it go again to his own place, that it flay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

Some were firuck with the Pestilence as soon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpressible Manner: For this is an hyperbolical Speech; Things that are exceeding great beyond Expression, being said to reach up to Heaven, Deut. i. 28.

C H A P. VI.

After seven months the Philipenes take counsel how to find back the ark. 10 They bring it on a new cast with an offering unto Beth-shield. 19 The people are smitten for looking into the ark. 21 Trey sould to them of Kirjath searing to setch it.

AND the ark of the Lord was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the Lorp? tell us wherewith we shall send it to his place.

What he ell are do to the Ark of the LORD?] They never called it the Ark of the Lord till this Time. But now were struck with some Apprehension that the Lord JEHOVAH, the God of Israel, was above all God.

T.11

Call the trans house, or here Tradition of The that are supplied a variety of

 $\{(X_1, X_2, \dots, X_n) \mid X_n \in \{(X_1, \dots, X_n) \mid X_n \in X_n\}\}$ Code: Land Little Brown Company of the many was return him a ti fparcon negli then ve that to Andel, added to be how a transfer was lashand is not removed or a vol.

Similar natural of The Source Control of the District Print in general, in a state of the form of the companies. But it is be problem to the first and the state of the year had offended the Contract in as for a proper Place; for with hilling to the order ady an Offma.

Then is a realist division in the second of the Hand is a reserved to be a second to be a distance, Then 18 repull be been to read in a rate of the second rate of the In Hand in not remark to move the revidence in a than the Meaning of the Words. For their Districts was not to set to se whence thefe. Plagues came; but by this Means the thought t they thould either be healed, or know the Atk was not the Caute of their Sicknets.

4 Then fald they, What I do the troppals offer ing which we shall return to him? They answered, Five golden em reds, and five golden m. G. ing to the number of the bords of the Philadines: for one plague to 5 on you all, and on your loids.

Who were five, and the rists be at the Charge of off for our for each of them. This alibers a Cutions those of the accept Heathens to confection into their Gods tuch Machine in their Deliverances, as rejuctioned the hads from whom they we treed. Accordingly the P'an own hoping though to be delivered from the Francisti and Mer, wherewith they were a rely effected, fent the Images of them anto it a Good from whom the copealed Deliverance. And the is ttid practified an original view of as Lavernier relates in his Trave's to their Country, which he faith. That when any Pagrian goes to a Pag a for the Cure of any Difeate, he brings the Figure of the Member affected; made either of Gold, Silver, or Copper, according to his Quality; which he offers to his God.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Brael: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

William fore we fleak made. Images of war Error A., and Image of war Blue that may the Large Ly this it appears, that their Come try was intofted by Macco which had eaten their Corn in the Lield, and other Feuits of the Faith. Not any Mention of this is made before; but it is no minfield. Thing with the Sacard Westeres. (a) we have observed already; to omit some Circumstance in some Paris of their Relation which are mentioned in another.

And so findly rive Giory with the G. t. ! I rull | That is, acknow ledge him, by this Prefent to him, to be the Inflicter of these Plagues, and to have Power to near ve them, begging his Pacdon, and faking for healing from him. For thus this Phinter figurifies in the like Cafe, Reven vie 9, where St. The complains, that after many Plagues. Man did not rejent, it are Gloremain G / That is by repairing, to acknowledge his bevereign Authority, Juffier, Hannels, Ce.

6 Wherefore then do ve harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

Their Words from to import, that some of them were loth to fend the Ark away with foch Prefents; and objected against it: Which moved the Pricits and Diviners, to bid them take heed, left they brought upon themselves the Late of Pharach, and his People. With white Hittory these Men wire acquainted: and being different Perfons made a good Use of the Examples of former Times.

Did they not let the People go, and they departed? That is, were obliged to let them go notwithflanding all their Unwillingness and Refolutions to the contrary.

- A TOTAL TO THE SECOND ASSESSMENT OF THE OWN THE THE OW the first of the first the constant that is a confaid to the same to the cart, in 1 the beautiful them:
 - and the the first in How or of the Six, e and the transfer to the way to be a court of the court interior managements Record to the form to the first in the second section is a second section of the first section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section in the second section is a second section of the second section is a second section of the section of the section is a section of the to the branch of the west of the branch state of the branch and owner they are put.
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They had differ heard, or by the great the second of the model to Icacc Bod Riva Carga (1994), 1995, 1996 the of the they will be a grant to grant of the second of both at the a Control to the other

or And his of it posts up to the or exist of a could to Bandlers by the Late Mark Course to greateville but it ret, then verber, the not his hand 22 to a to a contract the second secon happened to us.

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To C Audithormen did to hand to have smally Little distinction to the chite and a hit of the is Cally court of the fi

The Manager and all tals, as the Planch of the ed.

- II Am the haid the ark of the Louis upon the cart, and the confer with the mice of gold, and the images of their emerods.
- 12 And the kine took the firm the way to the way of Beth-themeth, and went along the highway, lowing as they went, and turned not add to raright hand or to the left; and the leads or the Philiftmes went after them unto the border or Beththemeth.

Though they had no Driver, nor vified. Dividor; and had fuch ittong Artiactives to draw than by Kaland the entire for many other Ways in which they now there goes a yearthey went directly reward. Bethey emery, without the best Deviation; lowing all the Way after their Caire, which hallboat och from them: Unto whom their Natura. At chemicalid has media d them to return, it by an higher Hillian they had not be need forward to the Land of Jaid.

And the Land of the Pt days not went of the Post of the Of the Of Beth formed . To observe, the the Prone adendes a region where ther of themselves they would go to their

13 And the of Beth them that meaning their whear-harvest in the valley; and they lifted up their t eyes, and faw the ark, and rejerced to fee it.

14 And the cart came into the field of Joshua a Both-fliemite, and flood there, where there icas a great flone: and they clave the wood of the cart, and orfered the kine a burnt-offering unto the Loko.

And the Cart came into the Fall of This an Intil Town in, and In I there.] This was another mary liver from a that the scale were no further; being come into a Telesto you a City of the Prints, (for to peth-phemejo was) who were to take Care of the Ark of Gon.

Where there was a great Streed. Which from, to have been the

Boundary of the two Countries.

And it's chare the Wood of the Cart, and officed the Kine a Burnt-offering ures the Lord | The goat stone, probably, letving initead of an Altar, whereon they offered a whole I' an'-

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early medical to book to Govern his Governor Lor The second of a first state of the second of the second of The first the state of the contract of the con go the first of the control Particular are training to the second compared to the extense for the contense for th to the second of ₹e o the contract that we to be the affect ordinary Care and a first of the property of the two Original and the Garage Commencer Control & Experience Commencer Carlos The state of the s Control of the Control of the Control of the Real on, maght I min Mark y has har choic to once think there. there is to be to be increased by having deavirable Alle, and been particularly directed by min-

at And the Levites took down the ark of the Lower, and the coffer that has with it, wherein the qwels of gold to be, and put them on the great stone; and the man of Beth themesh offered burnt-offerings, and factified factifies the fame day unto the Lorb.

The the late of which they we find to have of were Peace-of-It against a vadded to then whole Beauty-Sacrifices, that thy are that a least up a than, a so b pression of their great by to the the Ark returned to them in the cal minaculous olani. ...

19. And when the five lords of the Philiffines had non it, they returned to bleton the fame day.

15 And theferer the golden emerods which the Plantines returned for a trelpils offering unto the Louisia for Athilodone, for Gaza one, for Afkelon old, in Gath one, for Ekron one.

as And the gold names, as away to the number of all the cities of the Phaliffmes, belonging to the five leads, and of country-villages, even unto the great jime of Abel, whereon they lit down the ark of the Loso : which flowe remaineth unto this day, in the field of Joshua the Beth-lheimite.

Le Che conjettures, and with great Probability, that the golden I morner and blue were lett mothis Field, and were not removed with the Ark, to be preferred where that was placed.

19 4 And he finote the men of Beth-fhemesh, becaute they had booked into the ark of the Lord, even he imote of the people fitty thouland and threehore and ten ment and the people lamented, become the Lorent and innition many of the people with a great flaughter.

And I con to the Stor & Field of engineer and they had looked into the According to the Watch Goo had forbidden, not only to the emme a Prople, but to the Sons of Leve also, Numb. iv. 20. Bu then Chaoti y made them torget then Dury . Being deficous either to 4. whether the Prington had taken out the Tables. of the Cover, or, or that they might have a View of fuch an appear Sacted Monument, written by Goods own Hand.

From it with the Prof. 1998 thougand, and three core and ten Min.] I is I amiliate his made by an unaccountable Transpos-Internal the Woods; which in the Helow he exactly thus. He truste of the People, there are and ton Men, fifty thousand Mon. The mast probabile Scote of which is this: He finote threehore and the Mer. Mr. at fact of and Men. That it, God was form dalgent, a not to any all that were guilty, but only jewents of them; of the Proposition, that out of a then and Offenders, he taiore only ev. Pertons; that is, a tecentieth Part. So that of a second a conthat deterved l'unithment, he finote only no m, all no which is the reconacté l'art of that Number.

And this haceperation is very easy, by only supplying the Partick Alice I have to je, making the Sente to be out if a thomand. and the care in any Places of Scripture, where this Particle is mainteners wantie a to make out the true Meaning.

was a great Shughter, confidering the Smalmers of this Place, which was probably only a Village.

20 Sold the men of Beth-shemesh said, Who is able to fland before this holy Loren God? and to whom thall he go up from us?

They feem, by this, to be fentible of their Rathness, and acknowledge the Holmer, of God to be fuch, that they were not

weith the Pist. Pict not among them, but defined that the the king has be placed edewhere.

21 \ And they fent messengers to the inhabitants of Kirjath leatin, faving, The Philishine, have brought again the ark of the Lord, come ve down, and fetch it up to you.

This was a City which flood upon a Hill, and therefore they defired them to a me damen from thence. And being a thrence Place, there they thought the Ark might be fecure, in cale of any new Incursions of their Enermes.

C H A P. VII.

1 Her of Kirjut pariry bring the ack into the bule of Abinadale, and janeufy Eleazar his jon to keep it. 2 After truency year. the Iraclites, by Samuel's mean, Thomas repent at Mizpel. 9 While Samuel p averth and margaeth, the Levi discomfitteth the Pite listines by thunder, at Ebon-ezer. 33 The Philistines are subdued. 15 Samuel peaceably and religiously judgeth lituel.

ND the men of Kirjath-jearim came, and retched up the ark of the Lord, and brought it into the house of Abinadab in the hill, and sanctified Fleazar his fon, to keep the ark of the LORD.

Addian Jea Bancon to Ent Light Still of the Lord William belonged to the Let a . Therefore Mountains was of that I inc. otherwise re-could not have consecrated only fer apart, or idemails appointed, he Son to organish and a trend it, and Le that no Rudeneis was offered to it cas well as to keep t Guard about its to detend it from Violine . If it be enquired why they did not eatry the Ark to Mile, it ancient Scat, the Amuer is, that the Progress had deftroyed that Place; and the Labernacie, upon the Death of La. was removed from thence unto Nob, where it remained till the Death of Samuel.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel lamented after the Loko.

For it was treets Vears.] This is not to be understood of the whole Time that the Ack remained here: For it continued, in this Place, till the Time of Darid, I Chron. vi. 3. which was about forthe for Years, therefore it refers to the following Words. And all the House of linael lamented after the LORD.] Or rath r, (as Dr. Lightfor translates them) Then all the House of Lirael, icc. Their Idolatty had taken fuch deep Root in them, that her icr the Loss of the Atk, nor the Slaughter of so in my head test wrought upon their Hearts: But it was twenty Years before t. cy minded the Aik, or took any Notice of it: Then they were

awak, ned to some Sense of their Duty, and begin to fick the havour of Goo, and lament their Apoltacy from him.

3 ¶ And Samuel spake unto all the house of Ifrael, faying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and lerve him only: and he will deliver you out of the hand of the Philiflines.

If sed return me the Lord review all year Hearts.] By this it appear, that his Reprocts, and Inflitueuons, and the Repretentations he had made of their Sio, and of their Danger, had touched their Hearts, and made them begin to lament them-Jelves, and feek God's Favour. Whereupon Samuel exhorts them, to give this following Proof of their Sincerity.

4 Then the children of Ifrael did put away Baalim, and Ashtaroth, and served the Lord only.

5 And Samuel faid, Gather all Ifrael to Mizpeli, and I will pray for you unto the Lord.

And I will from for you unto the Lord. To accept of their Repentance, and pardon their Sms, and effacilith them in their good Resolution to serve the Lord Jone; and to deliver them out of the Hand of the Philippin. For all which he could have prayed alone by himfelt; but he thought their public Prayer would be more effectual.

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- The profession of the Victorian Control of the cont to Great and the second of the Liver Programa Contract translation of
- $= \operatorname{And} \operatorname{when} \operatorname{the} P$, falle shows that the circ is of Bracks of publication does do not lize her in of the Plalating sweat application of the Plalating sweat application. the children of his ablicated as they were about or the Philippin .
- 3 And the children of Firela Litto Samuli, Cours not to ery unitative Los pour God for us, that he will fine us out of the had on the Philidines.
- g And Samu litook a fuck ng lamb, and of i ed at for a burnt sale and wholly unto the Loro, and San unlength attended to be too head, and the Lord heard lam.

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- The Burney of the first of the state of the $Z_{i,k}$) Which is $\Omega = S$ that on, is $C \cap S \cap \mathbb{R}$ as $x \in \mathbb{R}^{n}$. normal Place appoints for Sacratic appears a Property before Authority from Gell, to build an Abin at each resolution. In Supplication in the Manner of this of all the Manner and $M_{\rm eff}$, were warrened to order core a rotaty γ to γ and β by γ , γ , Places which God bud not before opening in Assert a perhable that God antweed area is as hiddled as a System of the grown of the property of the prop faming the Sactifier, in Editmony of God' Acceptance xm. 2. And thus we read of an Altar he built in all ther that, co. 17, as Edjab did in following Times.
- to And as Samuel was offering up the burnt-offering, the Philiftines drew near to battle against Ifrael: but the Logo thundered with a great thunder on that day upon the Philiphines, and difcomated them, and they were imitten before Brael.
- in And the men of Blackwent out of Mizpeli, and purfixed the Philiflines, and Imore there, until Mer a.... under Beth ear.
- This Victor, was the more world that, bound we do not first the I is it came appointed with any Weip in 100 May I. Bure as the as earlibe general by the Relation on to the his they dators them with the cooks Weapon is which the May to the wi away when they is district, actificities uncommon lengths and which were found among their that were than both Experience in
- 12 Then Samuel took a flone, and fit it between Mizpeh and Shen, and called the name of a 1-b n ezer, taying, Hitherto hath the Loro helped us.

There is, thus for we have getten the better. For they were not utterly deteroyed, but dehen quie out of their Coafficient it tollows in the next Verter

- 13 & So the Phillipin's were fubdued, and they came no more into the coall of Brach: and the hand in Linged unto the Line is of the Logo was against the Philistenes, all the . days or Samula
- 44. And the cities which the Phil flines had taken from Rhael were reflect to Bhael, from blkron even unto Gath, and the coatts thereof cad Irrael deliver one of the hands of the Philiplines; and there was place between Head and the Amontes.

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- a dura esteus walked not in his way , but turned able area lucre, and a ok bud condition of judgment.
- 4 Then all the elders of II. I will rely it some felves together, and care to bureau and care,
- 7 And Industry him, Daniell, there is eligible thy fons walle not in the vays in war and a king to judge us like all the nations.
- The Works Certification of the part of the control of the part of the part of the control of the and we see it the other and the second to be a first of the second secon a data mana tikan mananan da salah salah salah salah to interest mentals of distance of the contraction The first transfer of the section of Constitution of the Contract o Joseph Regulation of the telescope and the second of the telescope moder transaction has a second review of the respect to a Carrier to the contract that the contract the second second I give our bounded bearing to be a contract to the first of the contract of th that it was him is a that they be a second of the original training
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13 And Levill tale your daughters to L. confectionians, and to its cooles, and to its bakers.

Let be my him in Daught out to be Confidencement, and to be $C(x, x, x, t) \in L^{\infty}(T, t)$ by the Leverick case arbitrary. Power over the Wood or as or the Mour whom he would make to fire in fich looply and a distribution this either for nothing, or I. h by the area peared to give mean

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¶ Nevertheles is the proplex follows obey. the voice of Samuelt, were they faid, Ivay, but we will have a king over a co

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20 That we also may be like all the notion, and that our king may judge us, and go out briole to, and fight our battles.

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- or And Sumula will the work of the prople, and horder a them in the cars of the Luko.
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than he : from le sh u are and tyward to das doglar than my of the prople.

3. And the affes or Kabi. Saul's father, were lod , and Kifh fluid to Saul Listen, Talle now one of the a tervants with thee, and arids, go dedictor after-

It is no Wer by that he we employed in this English facilities Which was on hapling ment the greatest went aid not drivata has antient Time.

4 And he passed through mount Ephraim, and paffed through the land of Shabaha, but they found them not: then they palled through the lend of Sha-Jim, and there they ware not a and he pali d through the land of the Benjamics, but they found their not.

5. Ind when they were come to the land of Zuph, Saul faid to his fervant that and with lam, Come, and let us return; lest noy father leave aring for the affes, and take thought in us-

this city a man of Cod, and it as accommande man; all that he faith com the furely to pais a now Ict us go thether; peradventure he can these us our way that we should go.

Note that we give the first of the following free more Wastington responding of industrial

7 Then fild finitio list ryate Brillfold, if a we go, what thall ve bright in a not for the oread t is spent in our ventles, and a color a prefent to bring to the man of God: what have we f

Ther find Soil to his Seen out. Part it is in the granified fall neckring the A. [2] This was a Part of the Honour they did to Great Mich, in casic Countries, to make them a Picker, when they had Occasi in to addit is themselves to them. Particularly

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upon the Man, but that ware of choops constrained and a hy-Diding of Vatoria on Supercomment, the giological Govern known as for the Londberger in the fifth and lower in the did har a to a equally fill and a second of a contract of probabil he had the Change at oknowice a historial of the of the of the derigation from a second of the part of I allowed the late of the first of the terms by became group abundance to discover his liquid by a significant and and the size of the to might,

> or a grand they were the city and when they were come to the conditional Standal came out aguaters are roger to the high place.

> Met them do civile and the lie is the Coolin his Providence had edge dollar growth of the the most Word .

6 And he faid unto him, Behold now, that a in 1 is C Now the Larence of the Mississian Lister a day before San Come, a part of

> Jolla Ellen B. V. B. and B. Secold of mercens of Engl Same i.

> 46 To morrow about this is. I will fend thee a man out of the land of 2 car is, and thou fault anoint him Life captain over my people Brael, that he may fave my prophy our of the ball, or the Philidlines: for I have bolded upon my profit, because their cry is come time me.

> To Morrove all it this Time I to I'm a little a Man in the Land of Berjamus, This thews near that is was dimedy Good's Dr. tim.

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Control of the Continual Land Contin

above the constraint of the body, rying, Up, that I be a refer to a part of the body, rying, Up, that I be a refer to be a refer to a part of and arms, and they write a between the part of and among abroad.

1. 27 in a they was going down to the end of the city, Sona I faid to Saul, But the fervial part on before the and he part I on but fland thou in I a while, that I may be writed the word of God.

Which has would have more to 1, in but himfelf's Because he now meant only to a close to paraticles at authors, that Goldhal choff a hour to or one song of his Pople's before whom afterwardshe we parackly choran by Les

CHAPX

A care i areateti seu a vize z int la men et entimation t i vive e proporti de tempo de la proporti de tem, vive e l'ignitet de la l'inches l'estre agricole e la proe l'igni de l'estre l'estre de l'estre za lle desente de t plus de l'estre grand de l'estre l'estre l'estre de l

The New Samuel toole a stall of oil, and poured of upon bis head, and halfed him, and fact, /c./
not be out the Loren half anomated the reserve caption over his inheritance?

we desired, the five an automose the Tourish and the control of the Parish and the control of the Parish and the control of the Parish at the parish and the control of the Parish at the parish and the control of the Parish at the parish and the control of the Parish at the parish and the control of the parish and the pa

John John Joken of Sale edon and Rever nee to James Joseph et die Cuttom et antiere Times, (rec Gen di 40)

market to the bearing of the market

tion Contained to be Rulei of the People. This was a Thing not easily to be belowed, and therefore be given him that of the Tollowing Verses to confirm his Forth. The Intention new was only to affare easily to have only to affare easily he should be made King.

2 When thou art departed from me to day, then thou shalt had two men by Rachel's sepulcher in the border of Benjan in, at Zelzah : and they will say unto thie, The affes which thou wentest to seek are found: and lo, thy father hath left the care of the affes, and serroweth for you, saying, What shall I do for my son?

He forestellar of Saul for exactly, how many Perfors he flightly meet, and the Place where, and was a Prophet; and therefore was to be behaved in what he had flad to him from Good concerning the Kingdom.

and thou shalt come to the plain of Tabor, and there shall meet thee three accepting up to God to Beth-cl, one carrying three kies, and another carrying three loaves of bread, and another carrying a bottle of wine.

Birth of had been a religious Place; ever fine, the Days of Jose I. As it by Gon's Appearance to him there, it had been confectated for Prayer and Sacrifice: And the Tabernacle being now without the Ark, and the Ark in no determined Place, they facilificed in High places (as Saraes we read did in the foregoing Chapter) and particularly here at Beth el.

One carrying three Kales, are as there three Leavers, and another are any a Buttle of Honely Institutions to offer Sacrifices of Peace-offering.

4 And they will falute thee, and give thee two bares of bread, which thou shalt receive or their hands.

This may be looked upon as a third Sign, or an Appendix to the fecond. And it is the more remarkable; because this Prefent which they made him, was a Lipure of that Honour which the People did him, when he was declared their king.



a Autor that, then fall a army the hill of God, where with game or a control in and in that the come to par when that the contract length of the truct mulaber date opinster plet coming fried sometimes between the do national in the plant of the contained a rabier, and a region and a mag become them, and trey thall proparties

The westerwood to the contract of help and help and help the help that help was a School ϕ (i.e. Propher, where ϕ) is M = 0 .

Constraint for a first positive came from a Eachir is which had be a treat in the High-place. And now profit 'Go to this Become on the fellowing Mannette

H(v',v,v',v,v',v,a) in fact to $v'\in v'\in U(v',v',v',v,a)$ Harp but vthere . Such k was afied a Prophelying, b came the Minds of the Property were thereby composed, and made agree to receive fold and good. Impression ...

Add the good profess. Sing the Prailes of Gon, as the Word Profles sometime sugnities, Exel. xv. 21. 1 Check Nov. 3. In what Manner this was done, it is not easy for very word define, or specify.

6 And the spirit of the Lord will come upon thee, and thou shalt prophety with them, and shalt be turned into another man.

And the Sport of the Land well come upon thee, and than init free Il is weath i'em. This was the highest Adimans, or all the P. A. that Samuel anointed him by Gon's Authors and a Gon's and sated fuddenly to impire han with tuch Thought of Adections, that he became like one of them, we can Pill the able in an listant to composit Hymns in the Paste of Gos; or to accompany them in their Melodies, which he had over learns. For he was not bred in the School of the Proposition

And Sail be trivid out armed Mar | Indued with extraordinacy Prudence, and Comage, and luch like Qualities, as fitted him for the Government and Conduct of Goo's People.

7 And let it be when these signs are come unto thee, that thou do as occasion shall serve thee, for God is with thee.

And let it be, wellen these Signs are come unto thee, that thou do as Occasion shall serve thee. As it he had said, I cannot give thee particular Rules about every Thing that is to be done by thee: But scruple not to undertake the Government of the People: For God's Spirit shall guide thee to do that which the Present Occafion requires.

For God is with thee.] Be confident of good Success in all thy Undertakings, for God will be with thee, when thou goeft out

against thine Enemies.

- 8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to facrifice sacrifices of peaceofferings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.
- 9 \ And it was 10, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

So great was the Goodness of Gon, that he immediately fulfilled the laft and chief of their Signs. For he was no feoner gone from Same I, but he felt another effeit come into him, of Wildom, and Lorritude, to quality him to the Covernment of God's People. Which aftersaid God took away from hen, because of his Sins, (b. xvi. 14. See Psalm li 12.

- to And when they came thisher to the hill, behold, a company of propacts met him, and the spirit of God came upon him, and he prophefied among them.
- 11 And it came to pass when all that knew him beforetime, fav, that behold, he prophefied among the prophets, then the people faid one to another, What is this that is come unto the fon of Kish? Is Saul alio among the prophets?

It begat Wonder in all the & who knew his Education, that he thould on a tudden be inspired as they were, who were bred

pup in the San I of the Property of iles of Comments and a and compared to the growing the growing the second appearance Secretary and Company of of exact finds back to the day of the i northekst ware bevolumer great a 500 and in the con-How Sair programmers

42 And one of the fame place of the But who with matching I her a little was a long or a Notes, his Soul alto and gather property.

And in the Call to the Property of the Contract of the Property Test end Inc. Weems a was pro- thy and find to a Petion among diams, who but, the new constraints are sein the Prophic of Note Matrix of the second of the second second of the second Cool alone. When was the had to be as to Constituting Prophet (n.e. er th i. Dasiple but to the friends to be equal.) Which he could believe when he place is a special to a conmake him a Propher's without the drop on a second proper Which was the Cafe of SmartiscPe of the Care variable for the is the Meaning of the Word Farler in the Lace, which is a conthe fame with Maylor, or Leader.

13 And when he had made an end of prophytic ling, he came to the high place.

Herein he differed from the Prophets who met him; that he prophetied but for allow than a this for being la College and a when he had done in wear spreads. The applier me a site, a they came down. Whose was probably, a P. c. of Washing, as to what he went up, to go. Thanks to God for his Gart. and to pray to him to pacifier him in the Grammar above. figued for fam.

- 14 C And Saul's un le faid unto ham, a in sing Fryant, Whither went ye? And h. f. h. h. h. the affest and when we flav that it is a simple budge we cam, to Samuel.
- 15 And Saul's uncle fail, Itill no, Inc. Prince, what Samuel field unto you.
- 16 And Saul faid unto his un le, He told us plainly that the affes were found. But on the manter of the kingdom, whereof Samuel fielde, he told him not.

Because hitherto Samuel thought fit it should be kept a Secret between them two.

17 And Samuel called the people to: 11.1 upto the Lord to Mizpeh;

18 And faid unto the children of life 1, 11/16 faith the Lord God of P. J. I brought the Lord God of P. J. I. I brought the faith and the faith of the control of Egypt, and delivered you out of the first in a the legyptians, and out of the hand of all har torn, and of them that oppress d you.

19 And ye have this day react dayour God, who himfelf faved you out or all your advirties and your tribulations: and ye have taid unto him, N., but let a king over us. Now therefore precent your. selves before the Lord by your tabes, and by your thousands.

Four God, acho himself lastel you out of all your distance and your Tribulations.] By faiting up Jud., whentoever they excel to ham for Help: Who never tailed to conquer all their Friendisc

And we have faid unto him, Nav. When he defired them to continue under his Government, they retailed, and would not be denied what they asked.

But let a King over us. They would not my longer be governed by Gen, but have a king fettled over them; to whom they might refort for Help.

20 And when Samuel had caused all the trib, cof Ifrael to come near, the tribe of Bergamin was taken.

The Tiele of P. Jamin was taken. This is a Phrase used by it wiith of Johns, about the Ducovery of him, who had extend d in the ar urfed Thing. Which all agree was by Lot.

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when they note that the solid tests of Bergamin to prove the control of Matrix we at the problem of Matrix when they note that the band feeling is taken that when they note they have coeld for be found.

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when 'endow that among the people, he was higher than any of the pulls, from his thoulders and upward.

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the kind of the Linds at the people the manner of the kind only and vice of the a book, and laid it up before the Linds at a 1 Samuel fent all the people away, overy man to his house.

The configuration of the heading (King, which he had bid become a Proposition of the Daire to have one, Cheviii, the action of the configuration of the Prop before the Lord, we need to be a Wayne of the form that it might be a Wayne of the form a time. If the Evil, which hereafter beforeing very heavy a time by their own Defites.

26 C And Saul plio went home to Gibeah, and there were vich him a band of men, whose hearts God Lad touched.

The last of the Land of the La

and Bet the Indian of Poblication, How shall this man fewers? And take despited him, and brought him to profess a but he head his peace.

But the Children of Bohal land.] Some very vicious Men who hated all Government: And a more it is probable. Men of four circumstand Quality, were proud, and corpiled a Person of such a moral lamily.

Here foll the Mon large in ") They would not vouchfale () much as to call him by his Name, but intolently continued him, as one of no Note, who had no Pewer to deliver them.

and they deposed him, and his got him to Progent of A the Mannet was to do unto their kings in the Laftern Countries, when

they full tender'd their Service to them.

Which declared he was endeed with an extraordinary Spine, that enabled him to diffemble his Knowledge of the Scorn they put upon him. For if he had taken Notice of it, he must have punched it; and it had not been safe to begin his Reign with any Thang of Severity.

C H A P. XI.

Nata he the Ammerite beloging Jake is Gelead well make no convenant as the the whole tames, but upon condition of throughing out their right every 4 has not reflexing ever to a quant Saule of He a Tembleth the people. We and relieth up notice shown monites, and relieth them. 15 The people wearings, make Saul king.

HFN Nahash the Ammonite came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a coven int with us, and we will serve thee.

this condern with I make a contenue with you, that I may thruth out all your right eyes, and lay it for a reprotehtupon all linael.

And in it is a Reproach upon all Jiraci.] That is, different the whole Historia Nation, by terving tome of their People in this opposition is Minney, for it must have necessarily redected great Ditherway up in the whole State, that they should suffer any of their People to be ferved for

3 And the elders of Jabesh said unto him, Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then if there be no man to save us, we will come out to thee.

It may feem strange, that either they should submit so soon to such base Conditions; or that Nabash should grant them so much Respite, when he saw them so abject, and inclined to yield to him. But the Reason of both is visible: For Saul they thought was not able to help them, having not yet taken upon him the Government, but living privately, see ver. z. and Nabash it is shirt was both to drive them to Desperation, by denying them this short Space to expect R lief; which he thought could not possibly come to them; though Saul thould appear and endeavour to levy an Army; for that he imagined could not be done, in so sew Days.

4 & Then came the messengers to Gibeah of Soul, and told the timags in the ears of the people; and all the people lift up their voices, and wept.

To Gibeah of Saud.] So called, because Saud was there boin, and bred, and dwelt.

5 And behold, Saul came after the herd out of the field, and Saul faid, What aileth the people that they weep? And they told him the tidings of the men of Jabeth.

By this it appears that some Men, not only refusing to submit to him, but despiting him; he went and lived retired: Exercising no Authority over the People; but leaving all to Samuel's Management.

6 And the spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly.

But now he resolved, by an Impulse he selt from Heaven, to shew that God had chosen him to be their King. Who, up on this Occasion gave him an extraordinary Measure of Courage, Zeal, and Military Skill.

7 And he took a yoke of oxen, and hewed them in pieces, and tent them throughout all the coasts of

IfracI

Herael by the hands of meffengers, flying, Whofoever cometh not forth after Saul and after Samuel, I fo shall it be done unto his oxen; and the Far of the Lord fell on the people, and they came out! with one consent.

He herein begins to give a Proof of his Reddution, by this terrible Threatening; and by the Representation is made of the Execution he intended, it he was disobeyed. Whereby it appears, that the English I will affamed such an absolute Power as Samuel described, Cl. via. One Part of which confift dominaking War, and raising Soldiers by their sole. Authority, and punishing those that did not come to the Army at their Summons.

And the came out a these Colored Gon who put Courage into Saul, policil d the People also with a hear of offending nent, now that he afferted the Royal Authority over them.

8 And when he numbered them in Bezala, the children of Ifrael were three hundred thousand, and the men of Judah thirty thousand.

9 And they faid unto the messengers that come, Thus shall ye say unto the men of Jabesh-galead, To morrow by that time the sun be hot, ye shall have help. And the messengers came and shewed it to the men of Jabesh, and they were glad.

we will come out unto you, and ye thall do with us

all that feemeth good unto you.

They spoke this by Way of Stratagem, to make the Abstract easy and secure.

- the people in three companies, and they came into the midfl of the holf in the morning watch, and flew the Ammonites, until the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.
- he that said, Shall Saul reign over us? bring the men, that we may put them to death.

And the People said unto Samuel 1. Who, it appears from hence, accompanied Saul in this Exp. lition, to encourage him with Hopes of good Success.

13 And Saul said, There shall not a man be put to death this day: for to day the Lord hath wrought salvation in Israel.

And Saul faid, There stall not a Man be put to Death this Day.] He prudently dissembled his Knowledge of their Despisal of him, before the Kingdom was confirmed to him. But this Moderation, now that he was wonderfully victorious, argued greater Nobleness of Mind and Goodness. For nothing is more glotious than to be humble and meek in the Height of Power.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

And renew the Kinndom? Viz. More folemnly and unanimously inaugurate Saul for their King than they had done before.

15 And all the people went to Gilgal, and there they made Saul king before the Lord in Gilgal: and there they facrificed facrifices of peace-offerings before the Lord; and there Saul and all the men of Ifrael rejoiced greatly.

Saul had been anointed in Ramah and chosen by Lot in Mizpeh; but till some distained to own him as their King: Which made him content himself for a Time, with a private Life. But now, after this signal Token of Goo's Presence with him in the late Victory, he was by common Content acknowledged by all the People for their King.

Before the Law, This Expression oftentimes signifies transacting a Thing before the Atk, which was the Symbol of Goo's Prefence; but here and in many other Places it signifies only doing a Thing with sectifices and selemn Prayers to Goo, invoking

his Direction and Bleffing therein.

CHIAP S.L.

A Some in a sittle population of the solution of the solution

ND Samuel field unto all Idea, Idea in hearkined unto your voice of all the surface of the unit of me, and have mean a king of a voice.

and I am old, and gray hear d, and it is a line you toon for each with your and I have walked I not you trom my child-hood unto this day.

and telesia, we have are said sond D. day dotted to the forther forms water Perfonsion being the Kangis Sulliger, on the following the Kangis Sulliger, and the following the said.

- Behold, here I am, with fougainth medicine the Loan, and before his advantage; whole on have I taken? or whole als have I taken? Or whole als have I oppose d? or of whole hand have I received any brillers I ad not eyes therewith? and I will refer in you.
- oppressed us, no tarribation taken in the formal man's har in
- against you, and in another, which is a series of a gainst you, and in another, which is a series of a gainst your found ought in my hand. The expense answered, The express.

Thate cannot be a figure or more one of the least of the type to the more than the figure of the special terms of the with a very larger of the transfer of with a very larger of the transfer of the transfer

Go And Samuel faid ento the pople, And the Lorenthat advanced Moios and Aaron, and that brought your fathers up out of the land of Logic.

7 Now therefore stand still, that I may reman with you before the Lord, of all the righteen acts of the Lord, which he did to you and to your fathers.

He would not diffails them, having obtained an honourable Tellimony from them as to his own C on cut in the had respected to them the great Benefits they had received from God, and their Ingratitude to him.

8 When Jacob was come into Tappy, and your fathers cried unto the Lond, then the Lond Lead Ent Mofes and Aaron, which brought forth your rathers out of Egypt, and made them ewell in this place.

This is but a very compensions. Nationize of viry God did for them, from their fact commentation learned to vive the fact of in Caraan. And therefore is not to be taken a active according to the Words, but in a more extends. Manner is happplying intervening Chemistraness, these is a Path is did not cry unto the Londowille In was else of Longo at many Years after; neither did Moss and Longo, morely to take them to dwell in Canaan, for they were soil of in it by I max but only they were principal P is normy problem. Chemistof Providence which was directed to, and due end in their settlement in Canaan.

9 And when they forgat the Loap their Cod, he fold them into the hand of Sikra, captain of the hoft of Hazor, and into the hand of the Phalidines, and into the hand of the king of Moab, and they tought against them.

This is a fhort History of the Calamini wall habite them, for their Idolatry, after they came there is come now of which he only mentions: Without observing exactly the Cada an which they came upon them.

And the cried into the loser, and faid, We have for deep the Lore, and the Lore, and the Lore, and the lore of the read Minarch of the now defend the content of the read of our enemies, and we will the other.

or the land the Louis sent Jerublerd, and Bedan, or the analog your countries on every lade, and your countries on every lade, and ye

Also Harris Land

While the no More well Pelon in the Book of Tales, or elfowhile the earlies of the many Communitors think that this is another a construct Baras; but others think Samon to be the Pelon there were home here eathed Pen Dan, the Son of Dan, because be the district links.

the Caldren of Ammon came against you, ye said unto me. Nay, but a king shall reign over us; when the Lore your God was your king.

From the large of the care of all July School War against them for the terming Chapter, and that they took Occasion from the new mand a king, a tentul and impatient of staying till Goods all deads them up a Deliverer, or command Samuel, who was their tensor, to co our to fight against him: But they would have a king like other Nations, always at Hand to fight their Battle.

choten, and whom ye have defired: and behold, the Lores hath fit a king over you.

At 11. At 1 one both let a King over you.] Though they choice to have a remy like other Nations, and be governed by Gop no longer: Yet he still puts them in Mind they could not make one of themselve, but he was set over them by Gop.

obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reign th over you, continue following the Lord year God.

Then doll't there, and the tark of that regnet! veryou, continue following the Loren was Golf. In Circle in his Transcription, supplies the Word's common this Prographs a verse say tollowing the Lorenge to Golf. The state of manufactly appears from the Context to be the Meaning of the Words.

but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as there against your fathers.

10 d Now therefore fland and fee this great thing

which the Lond will do before your eyes.

the Loko, and he the'l fend thunder and rain: that ye may perceive and he that your wickedness is great, which ye have done in the fight of the Lord, in asking you a long.

Is it not If It at Have of to Day?] A very clear Day, and in no Dispession to Rain: Which was not wont to fall in Harvest Time; but in the Autumn, and in the Spring: Called the latter

and the tormer Rame

That we for the order of he that you Was defined is great,—in aftering you for the little was a Divine Confirmation that what Simulation that on the little was according to the Mind of God: And beind said to do so the melow early God could defin y them for their tractional little, and however what a difadvantageous Exchain the little was the objecting to be governed by Kings like those of other National time than by It does whom God raifed up, and the allowed displaced to tapport by such wonderful Activities.

Lore i fent thunder and rain that day; and all the people greatly reased the Lore and Samuel.

for thy fervants unto the Lowb thy God, that we die not: for we have added unto all our fins, this evil, to ask us a king.

20 And Samuel faid unto the people, Fear not: 'ye have done all this wickedness: yet turn not aside from following the Lord, but serve the

Lopb with all your heart;

after vain things, which cannot profit nor deliver, for they are vain,

After wain Tings which cannot proft.] He wasns them above all Things against Worthipping Idols, whom he calls wain Things which cannot profit.

22 For the Lord will not forfake his people, for his great name's fake: because it hath pleased the Lord to make you his people.

We must not understand this as if God proposed the Advancement of his own effential Honour and Glory by the Israelity's Nation; but that he had great and beneficial Purposes with Regard to all Mankind, which were to be answered by keeping this Nation separate from all the other Nations of the Earth, were the preserving of the Knowledge of Himself, the TRUE God, among Men; without which they must necessarily be miserable.

23 Moreover, as for me, God forbid that I should fin against the Loro, in ceasing to pray for your but I will teach you the good and the right way.

24 Only fear the Love, and fave him in truth with all your heart: for confider how great the game hath done for you.

25 But if ye shall still do wickedly, ye shall be contumed, both ye and your king.

We ought not to leave this Chapter without some Reflexions on what is related in it, that we may admire as we ought the Sycken History, and fee the Divine Spirit of it. In this Chapter we have an Account of a very remarkable Change in the Helicae State: We here find this chosen People of Goo, for whom He had done formany wendreus Works, whom he youchfafed to govern immediately by his own Divisi. Wisport and Power, giving them Directions in all Things, and helping them by his own Right Hand; yet notwiththanding we find them here rejecting this Divine Government, relating to live any longer under it, and earneftly asking to live under a mere kingly Government like the rest of the Nations around. Strange Infatuation! Amazing Folly! Prefumptuous Infolence! But let us obferve what is faid upon this Head in the Sycrep Hellory. Why, the Holy Propher, in the Name of THAT Gon whom they had rejected from ruling over them, affures them, that netwithstanding all this, they should still be happy, if they would not turn alide from following the LORD, but fers t the LORD in Truth with all their Hearts. Thus we find the one same great Principle carried thro' all the Changes of the Hebrere State; ziz, that of worthipping the one TRUE God with Fear and Revetence. Whether it is Moies, or Joshua; or Elbers, or Judges, or Kines, this is laid down as the Ground-Work or houndation of all. Whatever Alterations are made this great Point is purfued ftill: And this indeed was the End and Scheme of the Divine Provinces in felecting this People. To proferve the tenowledge of the rates God among Mankind, was the great Peint in View in C. Divis a Coursells, in all that was done to the Linkher. And this end on Purpose, notwithstanding all their Revelts, and Rebell, in , and Changes, was fill carried on and accomplished.

C H A P. NIII.

Said choofeth a felest land. 3 H. callett the people to Galged against the Philistine. 200 a gainst philipsine had printed. 5 The Philistines great in the Galged street the Leacher. A Said according to street fraction of staying for Samuela acceptance. 11 Samuela or with the and 17 The Philipsines level cut a gain at a my arm of the print the land. 19 and affer no jointly or head that the fine it, not a means.

AUL reigned one year, and when he had reigned two years over Hrael,

2 Saul chose him three thousand men of israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan

The Philippin's sincular to fight with Ifrach. I. S. A. M. U. F. I. S. was defined by the second of the second of

the people he but every non-to is tent.

g And Jonathan drop to a guidon of the Pich Rules that day in Occo, and to Philiftines heard of me and Such blew the tempet throughout all the land, taying, I, t the Liebrews hear.

I to " at an on to the Gar of the Philippine that men a $[G_{G}]_{G_{G}} = 1$ in $[P]_{G_{G}}$ by though $G_{G} = 1$ by Sumuel it $[P]_{G}$ is G_{G} and driven out of the Country, yet it a kept fome fitting Halls so

4 And all Black beard Ly, 1/1/ Saul had fmitten a gundon of the Philifines, and that Itrael allo was had in abomination with the Philittines: and the plog la were called together after Saul to Gilgal.

Level at I will a was built I more to the Philippine] That is, I may were highly should be to the sale now

5 C And the Philithnes gath and themselves together, to fight with ladel, thirty thouand chamots, and fix thousand has means and prople as the fund which is on the feathore in multitude; and they came up, and pit hed in Michmath, caltward from Beth-aven.

Thats the about the ant fix the and Harmer. The Sona and that Copies member of your cothet and Charlets, and this tems to but the Reading ; for the constitution. \mathbf{f} a bolicon other the Pr(ij) included being it to the Euclide tharty. Thourand Character f War, for we called a thing lake it in all Hittory: Or cae we loud hipped them only Carnages to earry the Baggage of the limbe

6 When the men of Ifrael faw that they were in a firait, for the people were diffressed, then the prople did tade d'emfelves in caves, and in thickets, and in rocks, and in high places, and in pits.

Though their wonderful Success against the Ammento chad oncouraged them to obey the Summons of fuch a prosperous as Saul had been; yet when they faw the valt. Jimy of res, how well they were appointed, and themselves unthe / Hearts tailed them, and they flunk from him as provide. ked to him. faft as they ...

7 And Livi of the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and all the people followed him trembling.

A Constitute of the state of Gallery of the South of Gallery and the fig. 5 resort in field as the as they could from prefent Dang is into the Conserp of the two Tribes and a half-

S & And Leave ind feven days, according to the set time to bacach inday pands but Samuel came not to Grigal, and the people were feathered from home

And be tarried become Davis, a contract to the est. Time that Seminally 1. appoint d] We then to Mention not by the Some Acommanded [this, but it is plant he had ordered Sand to wait for him at Gi(zat)

But Summed composite $G \subseteq G$ and consider specified him.

9 And Saul faid, Bring lith a burnt-offering to me, and peace-offerings. And he offered the burnt offering.

to And it came to pale that as foon as he had made an end of oil, if the burnt offering, behold, Samuel came, and haul went out to meet him, that he might falute !.. n.

II & And Samuel faid, What haft thou done? And Saul faid, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philislines gathered themselves together to Michmash:

12 Therefore faid I, The Philitlines will come down now apon me to Gilgal, and I have not made

Jonathan in Glocali of Binjamin: and the reft of "hoppheation unto the Lead in D. In a daily and the But to after of cool a battale of the govern-

> $= \Pi_{0, \gamma}$ instance $\Pi_{0, \gamma}$ is the second of $\Pi_{0, \gamma}$ in $\Pi_{0,$ The state of the s Carlo and Carlo de la traja de Asia i arrigidade en la Lorde and the state of t the first action of the property of the same of Section of the contract of the tenth of the section of

> - 13 And Samed and 15 Sad, Though it done decimination with a stable production and the protection the Look fly Gol, was become at the filler of the now would use Letter have ethabliched dy Logis n upon linaci for ever.

> That is a larger the P. G. G. I. S. J. Fred. J. et P. C. . . . Buy hade it y taken it a men e e time miller give e

> 14 But now thy lim, ben fluil not continue to the Loop hath fought law a min after his court hair, and the Loub hath comman led him to be equal over his people, becaute thou had not here and which the Loko commanded thee.

> The Loren Lather a first man Mon after the most of the Horn contract Lord have morning a some in Capture and it is a finite to the in the commanded D(z) is exactly D(z) for $z \in \mathbb{R}$ is the distribution of the contraction of the P is place type ∞ . Observed in \mathbb{R}_{+} , \mathbb{R}_{+}

> drawy from a fevere Sentence upon her that the less here thould a part from him, merely because he may Same and their time of the state of the stat the Heat of Machine Court met for $A_{i}: \{a_{i}, a_{i}\} \subseteq \{b_{i}\} \cap \{a_{i}\} \cap$ to recommend the second of the second of the in process that are a far go

> ut And Poul Moth and guillanup for the gule en Grand Banamar en i Sala namble. I the proplement that prefer a with him, about it x hundred men.

> A ftrange Alteration fince the laft Y is, when no loft the Anneares he had touce boulered thousand Men with him, bufides those of Juda!. On al. 6.

> 16 And Saul and Jonathan his fon, and the people that were prefent with them, abode a subsection Benjamin: but the Paddidanes enear; ed in Alichmadı,

> Gibral wir a fittong Place, where they could defend the millions better than in the open Licida

> 17 C And the spoilers came out of the camp of the Philiftmes, in three companies, else combany turned unto the way that hadets to Ophically in to the land of Shual.

> Lind the Spacers came out of the Camp of the Philipson, in three Companies.] They fent out Parties the releveral Ways, to ranage the Country, there being none to opposit the new Lors we find from fundry Infrances was the ufual Method or directling the Iracistes.

> 18 And another company turned the way to Bethhoron: and another company turned to the way of the border, that looketh to the valley of Zebolin toward the wildernefs.

> 19 Now there was no fmith found throughout all the land of Brael: for the Phintenes thely Left the Hebrews make them fwords or 1 cars.,

> To this miferable Condition the Philyhore had reduced them. during the forty. Year. Tyranny over them, of which we read Judges xiii. 1. But after Samuel had put and ud to it, by the great Overthrow he gave the Philipper at $E'e^{i}e^{i}e^{i}$, it teams foracthing fluinge they had not relieved their Artificate. But the Sloth of the Ijraelites appears in their where Story: And it was not cafe, in to thort a Time, the Man to learn the Triage, Winds

White Progress we by detroyed, as the Chaldwans, when are the Smiths to Babylin. a transfer to the Land, right not arm them-Actions against the governor that

25 Dit all the Ida, bies went down to the Phili-Party to barpen every nan his frare, and his coulter, and his any and his mattock.

Note to the constraint I , $f(w_{ij})$ for that was too far off. form in the line of the local configural; but to their Gamilion, which it which many great colors is after Sumuel had driven the or an horself on our of the Country; and probably not the And I of the Trailer is preason here, but only these who lay $x \in \mathbb{R}$ the $P \in \mu_{max}$, and were confequently more in their Power.

 \mathbb{R}_{T} is they had a file for the mattocks, and for the could a and i rathe forks, and for the axes, and to they on the produc

(11) Say, to all and the proper infirmments and Tools for The property of the electronery haplanears in fome Degree; but no O' with

on soft come to pass in the day of buttle, that it are years as a result of an or for round in the hand er the cite aposphathar and swith Saul and Join the contact with the hand with Jonathan his for-W. J. E., J. Politick

Estable Covered to Svenian paracet they had Bows more than the Shigh Was Wishe Men of Gleet could are the property of the property of the property of the second second section of the second property. are the Charlest Chefter has an analytical Clubs to be at down. (4) If the contrast of pears with Iron ; Pares, they had tharp States hard ned in the bire, as many Au-The Landowski Uni-

Ty And the guiden of the Phildines went out to the pullage of Michigath.

Some Walters refer this to to. Garrifon mentioned an. 3, which From a bricing finitten, they are raped joined with the Army at 32, but I refer table to the Gamilion mentioned in the P. giman at the next Chapter, see, 1, and the laft Word as-The court to the $P_{M}(c_k c_k)$ but to the C(m)(m) A little had been tail, 90 to be a felle Phy line of the region went out to the Post gen For We have, as Ray obtained we will be a lagh Hill, as G. G. S. was a figure en which has a Villey, pall i bere a Paglage. Into which the Cairdon descended to italie I e l'ail in to Battle.

C H A P. MV.

1 I nother conformed by offen, really be worn in tower it a collaboration The Parameter of the Street for the Street of the Plane and mair a great hardter. An Jonathan . . la referenzint to death by his father's order of Sanday and in few

TOW it came to pais upon a day, that Jona-Than the for of Saul faid unto the young man that bure his armour, Come, and let us go over to the Philiftines garation, that is on the other fide: but he told not ais father.

2 And said tarried in the attermoft part of Gibeah, early a porregranate-tree, which is in Migron: and the people that two with him were about fix hundred men;

a And Alliah the Ion of Maub, I chabod's brothen, the I'm of Phenches, the fon of Pli, the Lord's priest in Shile's, wearant an ephod: and the people knew not that Jonathan was gone.

There is the Fig. the Lorentz Proplets Stable. These last Words, H_t Level P_t of mS(A), man dily belong to Eh_t who was the

The 6 Perchassing the Taberra I was in Fills.

 $H_{(G,F,F,F)}$, $r \in I_{\mathbb{Z}}^{2}(I,J_{\mathbb{Z}})$. Or set er, the $F_{F}^{\infty}(\mathcal{A})$. Which comprehends the Land, which is maind Hammin, for they were intepa Me 1100, it. Their Aks, being High Prieft, now were. Lo, the Wood, bling to him. Saul being now in great Dailyeft, propared has been for simal, to confult Gooder him, as there heald be Occalient. And as appears by the 18th Verfe

of this Chapter, had commanded him to bring the Ark with him from K_{2} ; at i jear, m_{i}

- 4 And between the pathigis, by which Jonathan tought to go or r uato the Philiflines carrifon, there was a fharp rock on the one fide, and a fharp rock on the other fide; and the name of the one was Pozez, and the name of the other Sench.
- 5. The forefront of the one that fituate northward over against Michmash, and the other southward over again Gibeah.
- 6 And Jonathan faid to the young man that bare his armour, Come, and let us go over unto the garrifon of thefe uncircumcit d, it may be that the Lord will work for use for Mark has no refleaint to the Loko, to fave by many or by few.

From this we may be that Jonath in Latte time Paith in Gon, being firmly perfunded that he was able to do every Thing, and needed not the Help or Concurrence of NATURAL CAUSE.

- 7 And his armour-brarer faid unto lim, Do all that is in thine heart: turn thee, behalf, I am with thee according to thy heart.
- S. Then faid Jonathan, B.hold, we will path over unto the men, and we will amover ourielyes unto them.
- 9 If they fay thus unto us, Tarry to fil we come to you; con we will flaud that me carplace, and will not go up thate them.
- 10 But if they by thu, Come one onto us; then we will go up. for the Lores lach accordance and them into our haad; and this joan to a high unto us.

Tonathum could not upon any good. Ground have spoken this without an medical from Gon, who often fig. (effect fuch Thoughts) men good Men. As we see in the Lixangle or Abraham's Ser-NAPI, Gen. May. 14, Ci.

II And both of them discovered themselves unto the garrison or the Philiflines: And the Philiflines fild, Behold, the Hebreus come forth out of the holes, where they had hid themielves.

And both of them different themselves unto the Carryon of the Phi-Lytown.] At the Bottom of the Rocks.

12 And the men of the garrifon answered Jonathan and his armour-bearer, and faid, Come up to us, and we will fliew you a triaig. And Jonathan fuld unto his armour training, Come up after me; for the Lord hath delicered them into the hand of Ifrael.

Come if to us, and we will few you a Tlog] This the Garrison spoke in Mackery, thinking they durit not attempt to clinds upto them.

Jornthan hearing those of the Garrison make use or those very Words, which he had fixed on as a Sign of Views, mance ady concluded that Gon had to ordered it, and would certainly renderhis Attempt fuccefsful.

13 And Jonathan climbed up upon his hydds, and upon his teet, and his armour-bearer after him: and they fell before Jonathan; and las armour-bearer flew after him.

It is probable that the Garrison, after they had freeken: Jonathan and his Armour-beater, concerned themselves no tarther about them; so that it is likel they climbed up poper as d. and fell upon the Philipere, unawares, and perhaps when they were unarmed, which quite put about into Contation at once. From the latter Part of the Verse it appears, that Journbon ruffied upon them furicully, and threw then down, and his Armour-Bearer following close killed them before they could recover themselves.

14 And that first slaughter which Jonathan and his armour-bearer made, was about twenty men, within

within as it were an half acre of land, which a yoke of exent of the place.

It appears as though the Gardien was disided into feel of Rooks, and potted upon different orangy transcences, for ter-field Party that Tourbac of the look may to have been quite lepastated from the roft, and potted upon a very finall spots for more thin balt an New of hard, or a much as a Yoke of Oxen might play in a Day.

field, and among all the people; the garriton, and the fpoilers, they alto trembled, and the earth quaked. To it was a very great trembling.

The P'est to her ray of this Slaughter of the twenty Men, if und arbitelia one of district they had been attacked by a continue to the Novab too the Novab which pur them in a great Conficeration. And the fit long of the Faith under them, and an uncould Paper continue upon them, probably by Goods Interposition, continued to put them into utter Confidion.

jacon 150l. d., as I blood, the multitude melt dance, and they was on beating down one and their

577 577 Maker's was and Web Katt add forthat few candibles away were true on Computer topolics.

this Containing to differ path to a Encode from their Enconue.

him, Number now, and the who is gone from us., And who is they had non-bered, behold, Jonathan and lis armour-beater account to zero.

Said upon the Report of the Watchmen concerning the feeming Contadion of the PV speed concended that force of his Pc sple had gone one asknewledged attacked them, therefore ordered them to be nambered to fee who were milling.

ask And Saul faid unto Ahiah, Bring hither the ark of God: for the ark of God was at that time with the children of Ifrael.)

did not know what to combine, and therefore called in the Hate, too what the life to enquire of the Lord concerning me and makes. Mannot be, and if People with him, were to are; but beto the limit had performed in Office, or while he had his Head that northern Proper to Good the Rout and Hight of the Proper was perceived for phindy, that Soul collect to the Pricit as appears from the following Vine) to debth, or nearly-done als Histories the tewns no Occasion for further languity, and it was plain what they had to do.

19 ¶ And it came to pals while Saul talked un to the prieft, that the node that it is in the holl of the Philiflines went on, and increased; and Saul faid unto the prieft, Withdraw there hand.

him, affembled themselves, and they came to the state and behold, every man's tword was against a his fellow, and there are a very great discomitians.

The latter Part of this Verk is spoken of the Philips. Anny, which it is likely emissing of verious Nations, in the Confusion, they were put into, they tell upon one another, not diffinguished ing Friends from Enemies.

Philistines before that time, which went up with them into the camp from the camery round about, even they also turned to be with the Braclites, that were with Saul and Jonathan.

It appears from this Verse that some Israelites either out of Fear, Compulsion or Treachery, were enlitted in the Philipine Army; but in the midst of this Battle went over again to their Countrymen.

22 Takewife all them model in the Child had them like in an artificitie, which is the Child had the Plaiste and a december them as the hand after them made by the

23 So the Lord to the little Coy : a distinct

battle paffed over testo Berlinson.

24 • And the ment of the first of first little day; for Stall had adjust by properties of the first of the little properties. Can define a first little of the little little of the little of the little little of the little of the little properties and the little of the little properties.

- C. Il Interface in putting the Cathering Personal Section in the Later Clyther constitution of the first production of the Research of the Res
- and there was hopely up and the ground.

With dropped, and a sum of the model of the Tree configuration of Rock contract the sum of the sum

- wood, behold, the house on ppec, but it is a put his hand to his mouth; for the people 1 and the outh.
- the property distance is who can be perturbed and for the relations of the best and the perturbed and how, country, and reput his hand, and out in mand how, country, and reput his hand to may have housely, and have a put his hand to may have his mand in any species endightened.
- both the free new word tright and and that the March And and Montand Dank to the source of the state, the Montand Honey do it above all other montangentials for a joint of the both very fubble, and to mediate their security further Hody.
- 28 Then and red one of the prople, and faid, Thy father flraitly charged the people with an oath, flying, Curied to the man that eateth my rood this day. And the people were faint.

. From any latter of the People's One than two one of the People who was pretent.

the land: fee, I pray you, how mine eyes have been entightened, because I tailed a little of this honey;

3. How much more, if haply the people had eaten freely to day of the fpoil of their enamics which they found? for had there not been now a much greater haughter among the Plahilines?

They would have been able to partie them more faifuly, and to have dence greater I, ecusion upon them; then they could when they were faint. Thus Men, by their Railiners, hinder what they most defice.

- 31 And they fmote the Philipin's that day from Michmash to Aijalon: and the people were very faint.
- 32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and six it is on the ground: and the people did eat it is with the blood.

The People were so faint, and hangey, that when the Chale was given over, they flew upon the Spin' as it were like rever is Birds, so that they had not Panersee to wait the killing and draining of the Blood from the Beatls in the Manner it out to have

have been declared by mercial as the differ them willy or into the first of the particular of the first of the f Continued the following the following the standard water ع :: ب الأربية المستدالة ا Breat in a control by the board they the

gg ⊈ lian tha teid Saul, facine. Belold the propherical data here, in the they estrable The Michigan Line of the English Edited and

a great door date not one ogs-

La And Sacrata & Deposit your felice among the Pople, which theoretical Bring we heart every man his organical except man has the great of this is a her, and cars and the not appealt the Le . in eatag with the brook. And all the prophe brought every man his ox with him that night, and how teem there.

Same of the Prople hasing through Hair flow their Beatis for Lord in an exproper May ear, to that the Elbod remained in the contact the Charles to contact when any more success of by a privacing the littleng han to a particular cult 1, the his terms of the contraction of the Lucybole's and may Adeals a control important of the fit of the Other tree

- ist And Saul bult an alter unto the Leap's the factor was the find although the built unto the 1.000.
- and A. dosa I fall, hat us go down after the Planta copy of the action is then until the mean-Ing holt, and I to a chave a namet them. And they are a Darwingto with much good unto face. The research friend, Editor draw near hither unto Crud.

Haday of a retroduct than to another Evenings Soud pro- \mathbf{p}_{t} , \mathbf{c}_{t} , \mathbf{c}

- The probability of the state o of to that there is an is are in cours Ad-
- ge Artisad alk loor of the Cos, shall I go down area the Plantines? wit thou can rather into the hand of Itrael? But he autwered him not that day.

 $(\mathcal{T}_{t}) \cap \{ (i,j) \in \{(i,j) \in \mathcal{F}_{t}\} \cap \{(i,j) \in \mathcal{F}_{t}\} \}$. Though perhaps the Poieff had offen assed at Shitser, yet he tee ised a mee-

35 And Saul fild, Driw ye near ligher ail the chief of the people; and know and fee wherein this fin hath been this day.

San' concluded force Sin but provok d Gon, in a to regar! He Supplied and Winch received night be trund out and pranified.

- 39 For each Larry heath, which freeh Ifrel, though who in Jonathan my ion, he shad for ly date But More and not a man among all the papele that antisered in the
- 40 Than all he mate all liked, Be ye on one side, and I and Jonathan my son will be on the daughters were theje; the name of the sirst born other side. And the people said unto Saul, Do what feenieth good unto thee.
- 41 Therefore Saul faid unto the Long God of Ifrael, Gooda perice 2.4. And Saul and Jonathan were taken to but the propie eleaped.

42 And Saul fail, Caft 255 between me and Jonathan my ion. And Jonathan was tallen.

43 Then Saul fand to Jenathan, Tell me what thou hall cone. And Jonathan told him, and faid, I did but tails a little honey with the end of the rod that wa in more hand, woll lo, I must die.

This fictives a very great Mind, that he neither denied what he had deat, not excluded to by his Linorance, nor retuied to die.

44 And Saul answered, God do so, and more alto, for thou fhalt funcly day, Jonathan.

In this Saul was to be commended, that he had a greater Regud to his Oath, than to he had be had nachal Affection.

25 And the people flad unto Scul, Shall Jonathen die, who lash wrenght this great falvation in 16.3.4.2 Goddorbell: as the Loko liveth, there thall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people is kind Jonathan, that he died not.

He hat were git $z(x) G_0(x) + D_0(x)$ Or, it is plain the Eleffing

and Pavour of Goo hath been with him this Day.

It may not be utileful to make forme Reflexions on the foregothey Part of this Chapter; for it may at first Sight appear strange that the Divine Providence thould to order Things, by giving no Antwer to the High-Prieft, and caufing the Lots fo to tall, that Two law, who appears entirely guiltless, should be brought into in a name Danger of his late. If we confider this only in Respect to The east does indeed appear unaccountable; but it wertake is beel acher Said, it will appear an Act of Divine Wifcon. It has a convel from the unaccessary and unprofitable O that So a here exacted from the People, as from many other Pater set les I to, the San' was of an hafty precipitate Temper. What better Leffon then could Gon give to him, and to all of took haity procipitat. Tempers, than to being han med the raises Strate of enforcibreaking a folemn Oath, or quitting his own for to D. th? I at this was the main Inten ion et all that lappear la atlik Occasion, appears evidant ly in the Occasion bed to the flexible tuch a Courage and I were for the first this would not, aponday Term, per n it even a Hornor his Heart to the Cookind. For the commend to the first it Color of interested to publish Assertion is made on the Cambridate the Dapolitica of the People of Hi which had not be distributed affect.

- 3.6 Then Saul went up from fellowing the Plan lithmest and the Phalithmes went to their own
- = 5 So Sael teok the kingdom over Ifrael, and fought againthall his anemies in every fide, againth Moab, and against the children of Ammon, and against Irdem, and against the kings of Zobah, and against the P lacmest and whithenbever he turned huntally he vexed dom.
- S. Soult ob the Kingsom over Danley Ruled with greater Anthority over his rapper after this Vieters a flor the Pilm 199 had enflaved them. But by the D is read other were freed from their Yoke, and Sam recovers as Kingdom.

And forgit against accident the encourage adv. He did not inwide them cas may be gathered tomethe next Veric) but repelled

then,, and kept them within their own Limits.

- 48 And he gathered an hoft, and finote the Amalekites, ar I delivered itracl out of the hands of them that sponed them.
- And 'egathered an High, and firste the Analekites,] Which War is at large deferibed in the next Chapter.
- 49 Now the fons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two Merab, and the name of the younger Michal:
- 50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his hoft was Abner the fon of Ner, Saul's uncle.
- 51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.
- 52 And there was fore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

That is, when he saw any one behave well in Battle, or of great Strength, he took him into Ws Band, to be near to him on all Occasions, and to go out to Battle with him.

Account to the first the fix handle of the fix h and the fire a second s Samuel in the same of the same Land to Butter the Comment of the Co

(YAMIUI L. alib field unto Yark, The Lee of fint per to anome the total king over the proph, over Frail: now to prove betaken taou telo the Notes of the property days to

a Thus I . Tele of hels, I sem rior der which he bedden had, how he had a feet him in the way when he came up from the jet.

3 Now go, and finite Amalck, and uttaly dothoy all that they have and space then but flay both man and woman, infant and fuelding, ox and theep, campiand abs.

This heavy Sentebook is given nor because them being been forc, $L_{2} \gtrsim \sin(\epsilon_{1})$ and $\epsilon_{2} \approx \sin(\epsilon_{1})$ and $\epsilon_{3} \approx \sin(\epsilon_{1})$ Canada, virta Cara most ragare Data over, and become

endered to the property of the Start of Million Programmes of the New York of the Start continue that the first property of the first property. The Tomograph with the Arman and the Commission of the Commission conditioned in the last mental of the Decree of the first Of the difference of the first three whereby the Childian areas and the same Range of the great more grice or by attracted and pendaged, by the course, our to be harmless Children, than they would be by any Tahigar at lead di betal themselves and God can, and water is a cocon chest, where the Innocent with Pleadare and Happiner eggler choosels. to reward them amply for the livit that fall up were in here. And without Doubt every Infant, however much it. Death may be lamented by its Patents, receiveth a great havour and Bl 1- 1 fing from God by having Death beflowed upon it in its briancy; as it is taken away from all the Miteries of this Life, in order to be made PERFICITY HAPPY.

The Reason perhaps of God's ordering the Beasts to be all killed upon this and some other Occasions of this Sort, was, that the neighbouring. Nations might know that theil terrible Executions of the *Inachtes* upon fome particular Nations, did not proceed from any Views of Profit et Interest to themselves, but were done in Obedience to the Commands of the Lord their Gon, to posith those whose Iniquity was full. For had the liear-Lies been all wed to space the Caule (which were then the chief Riche of Nations) on these Occasions; they would have appeared rather as the Murderets of these People for the Sake of their Riches, than the Minitters of God's Wrath, to punith Nations.

whole Abonitations made them ripe for Destruction.

4 And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thouland men of Judah.

5 And Saul came to a city of Amalek, and laid

wait in the valley.

List of the Kingdom, the Name of which perhaps was Amalek. For for the Words may be understood, it came to the City simalek.

And Indiana to the Caller.] Or fought them in the Valley:

For they came out to give him Battle.

to And Saul faid unto the Kenites, Go, depart, get you down from among the Amalekites, iest I destroy you with them: for ye shewed kindnots to all the children of lirael when they came up out of Foypt. So the Kenites departed from among the Amalekites.

From Clean & Kindred to the Cladhen of Thack, when they came up w of Eng. Some of then Ancestors did, which the Igraelites did test forget, Evod. Nviii 12. Namb. x. 31.

7 And Saul fmote the Amalekites from Havilah, antil thou comeit to Shur, that is over against Egypt.

A Miller to the Source of the first of

o But Saul and the prof. I don't the the reason of the continue of dings, and the Lealing and the last of the state of the s would not unally dedroy then the first term West Transile and return a fact the following the

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The And when Survey is the discontinuous for the Y the meaning a value of the mark has been to Carm Land built Land Labor, to apply and as gone alocate and pantalone, our degree deam to Gilgal.

And beliefe be not him up a Pearer, We take the other Manner of either a Column, or barely a large Heap of Strains, we will ab-Cufforn of the fift Ages; in Memory of his Victory ever the Imalekite.

13 And Samuel came to Saula and Saul faid unto him, Bleffed be thou of the Local Have pu formed the commandment of the look,

He made to little Account of the Ladt Lad Committee, that he boatts of his Performance.

14 And Samuel faid, What when then the bleating of the sheep in mine cars, and the long of the oxen which I hear?

15 And Saul faid, They have been little in from the Amalekites: for the poplet; and the land the flicep and of the oxen, to har long to a fire Lord thy God, and the red well in tricely to flroyed.

And Said had, The Carellers of the mil lays the Blame upon the People, when it is the continuous was principally in Pauli, society

For the perfect garant of the State State of the Comment of of the west the Lord of Green of the second of the This was a plaubble thet me all constitution in the second plaubble thet me all leaves the second second prefs Command that nothing thould be and the room of the Edward sace than for them, this Locate could be not as the colline as mean Hypocrity.

16 Then Samuel faid unto Study Stay, and I will tell thee what the Lord hath fail to me this night. And he faid unto him, fav on.

17 And Samuel faid, When thou we? hade in thine own fight, way! thou not wash the head or the tribes of Hiael, and the Lord and medith elemon over Itiacl?

13 343

52 . Le nel representation de la la la la la la I. S. A. M. U. E. L. the Lord had rejeffed him from being King.

is And the Loan for the on a ourner, and faid, tro, and atterly diffrog the finners the Ama-Ichre, and ight againft their taith they be con-June C

to Velenciore than didlit thou net obey the voice is critical and burd halfs upon the spoil, and diest calling the fight of the Loub?

The consequence was a plain as Words will make it . So that there was a reflecting bus his can but. Coverouncis, why it was mer el jed

ac And Saul flaid unto Samuel, Yea, I have objected it wonce of the Loans, and have gone the var, valach the Loan font me, and have brought Agag the long of Amalek, and have utterly dethroyed the Anadekites.

A ffirm ree Stap (1974) to inleg he fach a partial Obedience could the plantary autor Green

21 But the people tack of the spoil, sheep and exam, the character of the there which thould have been utt illy delite year, to hearned unto the Lord thy God in Galgala

The was a mean it is by the world the Blame on the Peo-The, whore he fould one povern d better. And it was worlt of all, to proceed Religion for their Direbedience.

22 And Samuel faid, Hath the Lord as great delight in burnt offerings and facrifices, as in obey ing the voice of the Lord? Behold, to obey is betthan factifice; and to hearken, than the fat of rams.

This most Divin. A lanonition is inculcated by all tellowing inspired Writers, David, Value, and the Prophets. See Pad. I. 13, 14. Pal. li. 10, 17. E wife 8 1. hard i. 11, 12, See James Ivil. 3. Journ. vil. 21, 22, Co. He a vi. b. Maab vi. b, 7, 8.

Zach. viii. 10.

This is indeed the our a Property: which the Scriptures throughout endeavour to etrabath in the Heart of Man; this they incineate in every Part, and every Way; by Example as well as Precept. Lat it tach fink deep into our Hearts: Whoever thou art that readeft be finicitly attentive to this! Let it be always present with thee; let er never fortake thee; let er be always in thy Remend aance, that then never finiterest thy Heart to suggest vain Reaf us for transgrefling the expects Commandments of the Lord. Be affare!, like Saal, thou wilt herein deceive thytelt; thou wit, like him, puffer in it in one Degree or another. It will draw the comme the Centre of thy area. Felicity Gon. It may in the addition in de thee to be rejected by Him from more than he was, a Kingbour; even from bis Love. The Work of the Lord to the and right altogether, they fland faft far ever and et a. Fortus then never think we fee fusficient Reatons in our own weak Imaginations for not obeving them. O beware the stat ! Line: I the Cause of the risks. Ruin of Man: and what has ever fille ich inn from the right Way: And let us in all Thin, much all all to the Works of Gen, and do thereaf et a transithall we be fafe, then shall we walk in the Paths of Ri / teomo fe; then thall we have a right Understanding then mall we do the to for explact Plant This To Till I was which is better than Burst out takings and Sacri-FIRES, than thall we find PFACE at the LAST: For to obey is Editor of an Sometice, and to browlen than the Fat of Rams.

23 For rebellion is as the fin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hall rejected the word of the Lord, he hath also rejected thee from being king.

Ter Release in as the Sen of With original Or the using Divinations, and confuiting tamiliar Spuirs, which is expectly declared to be an Abonamation to the Lord, D.M. xviii. 15-12.

[h.d Stull sermed is as Inequety and Idelates.] This would be bet-

ter translated is as the Imquity or Idolatry.

The Meaning of the whole Verilers, that as Saul had wilfully dischered the Command of the Loren in this particular Point which had been copyally commanded. He was equally guilty in it as if he had ui d Dienetten, er weit Goed Idols; because it was equally the Command of coop, that all fliguld deftroy every Thing belopolicy to the size coston as that he should not use Divigition, e eff plate bedit l'up n t'e sime Ground that the Apolice 8t. June of feating of the general Law of lov-

ing our Neighbours, favs, that he acho offendeth in one Point is guiles of ale. Because this Law as well fays, 4/34 fluit not commit Adulter, as thu falt not kiel, and so of other Duties towards our Neighbour, and therefore wholeever effendeth in any Point of Charity or Duty, becomes gullry of this whole Law, Trans si ait love the Neighbour as theielf.

Tee Lord-last -rejected thee from being King.] That is, will met fuffer the Kingdom to defcend to thy Posterity: For Saul himself continued King till the Day of his Death. Though perhaps his coming to an untimely Death in Battle, may be confidered as being rejected from being King; and it deferves to be remarked that he was flain by the Hand of an Amalekite, 2 Sam. 1. 8

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice.

It is not certain whether he led the People into this Sin, or they led him. This feems to be only an Excuse, he having no Reason to sear the People, who were all at his Command.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

Now therefore I pray thee, pardon my Sin.] By deprecating Goo's Difpleature.

And turn again with me.] To Gilgal; from whence he came forth to meet Samuel.

Teat I may morth specie Lord.] And by thy Prayers obtain a Pardon.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Ifrael.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

That casual Rent of his Garment Samuel took to be an apt Representation to set as it were before Saul's Eyes, the rending or taking away of his Kingdom from him.

29 And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent.

And also the Strength of Israel This might be translated (and seemingly more agreeable to the Context, the ETERNITY of 1/rael; or the FAITHFUL of Ijrael; as the Prophet is here dif-

courling of the IMMUTABILITY of God.

Will not be, nor repent: for he is not a man that he should repent.] The Prophet here speaks of the REAL ESSENTIAL AITRIBUTES of Gon, as they are in himselt; and in this Sense Gon cannot repent, for he is immutable; but when he changes the Method of his Proceedings agreeable to his ESSENTIAL WISDOM and UNALTERABLE Purposes, then to give an Idea of it to Men, God is faid in the Scriptures to REPENT; as in the 11th Verse of this Chapter. So that if we consider it in this Light, there is no Contradiction between the foregoing Place, and what is faid in this Verse.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

Yet benour me, I pray thee, before the Elders of my People, and before Ifrael.] He submitted to the Sentence; and only desired while he was King he might not lofe his Honour with those that waited on him, and with the rest of his Subjects.

31 So Samuel turned again after Saul, and Saul worshipped the Lord.

And Samuel turned again after Saul.] He said before he would not. ver. 26. But upon his Importunity (and ordered perhaps by God) he altered his Mind. For he spake before only his present Thoughts, which upon further Reason he might change.

And Saul worshipped the Lord.] In the Company of Samuel; that the People might not despise his Authority, while he

held it.

32 ¶ Then

32 Then field Samuel, Bong you hather to me Agag the king of the Amablates, and Agag came unto him delicately. And Agag faid, Surely the bitterness of death is past.

And Aging care with the lebentich | With a fost Pace, trending after a mile and delicate Manner

And Syng well, Swelv the Retterne Let Death & got ? Bring Gared by Saul and his Soldiess, he feared no Hurt him a Prophet.

33 And Samuel faid, As thy fword bath made women childlets, to shall thy mother be childlets among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

This Verse shows he had been a bloody Tyrant, and was now cut off, not merely for the Sies of his Ancestors four hundred

Years ago; but for his own merciless Crucky.

Samuel perhaps only commanded Agag to be cut in Pieces by the proper Officers, tho' it is expressed as if he did it himself; and in those Days indeed it was no unusual Thing for the greatest Per-Lus to perform their Executions.

Before the Lord in Gilgal] That is, before the Altar of the Lord where they had been praying and offering Sacrifice.

34 Then Samuel went to Ramah, and Saul

went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheleis, Samuel mourned for Saul: and the Lord appeated that he had made Saul king over Hael.

Nevertlele! Samuel mourned for Soul ; Yet he had fill for much Love to him, or to his Country, as to lament the fad Condition into which he was fallen.

XVL

1 Samuel is ordered by God to go to Beth-lebem to anoint one of the ions of Jesse as king. 12 Durid is pointed out to him to be the person. 13 He ansinteth him, and the ipirit of the Lord cameth upon him. 14 But departeth from Saul, and an evol pirit troubleth him. 19 David is fent for to footh Saul's troubled mind with mu/sc.

ND the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Hrael? fill thine horn with oil, and go, I will fend thee to Jesse the Beth-lehemite: for I have provided me a king among his fons.

2 And Samuel faid, How can I go? If Saul hear it, he will kill me. And the Lord faid, Take an heifer with thee, and fay, I am come to facrifice to the Lord.

And Samuel laid, Horo can I go? That is, with Safety. And fay, I am come to facrifice to the LORD.] Which he, being a Prophet, might do any where: All the ritual Laws being fubject to the Prophets.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me bim whom I name unto thee.

And call Jesse to the Sacrifice.] To the Feast upon the Sacrifice: Unto which they might invite their Neighbours and Friends.

4 And Samuel did that which the Lord spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and faid, Comest thou peaceably?

And come to Reth-lebem, and the Elders of the Town trembled at his coming.] They went out, it is likely, to meet him, but trembled or were afraid, not knowing what his Errand to them was.

And jaid, Comest thou feaceably? They were afraid that he Cameto 101, ove them for fome 5m that was in their City.

z And he faid, Peaceably: I am one to face fice unto the Lord Studenty vourthless, and comwith me to the lacticle. And he landin de Jenand his fons, and called them to the facilities.

And be fail. Peacealis, I am some to part to write in I am of That was one Intention of the econogy and the brack of the ther (to anoier David) he was not count to declar it and where there are two Ends of any Action, cay may with at any Injury to Truth declare the one, and concell the other A. Myordish, who told Pharaci they muit go at Marin sets God or the Wildernet ; but depprehed their Intent, a to much to the Land of Caragr.

6 And it came to pals when they were come, that he looked on Eliab, and faid, Surely the Load's anomited is before him.

That he listed in Elval, and faid, Said de Valle de Singleties Let re him. Beholding a goodly Perton, L. ndfome and rath, tax appears by the following Veric he concluded we in manacity that this was the Person God designed for his Anciented.

7 But the Lord faid unto Simuel, Look not on his countenance, or on the height of his flature; because I have refused him: for the LORD of the not as man feeth; for man looketh on the outward appearance, but the Long looketh on the heart.

And the LORD faid unto Samuel.] By a factet, inward Sag. gettion.

Lock not on his Courtenante, Sel All have not a public Sphir, who have a noble Afpect, as appeared by Soul. Which then'd have made $\mathcal{S}amu(I)$ not conclude to halfuly, from a goodly A_{I} pearance.

8 Then Jesse called Abinadab, and made him pals before Samuel: and he faid, Neither hath the Loan chosen this.

And be la l. Neither Lath the Lord chifen than God Suggested to him, as he did concerning the former, that he did not approve him.

9 Then Jesse made Shammah to pass by : and he said, Neither hath the Lord chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The Lord hath not chosen these.

Again Jesse made seven of his Sons to pass terbre Samuel. Not all at once, but seven in all, one after another in Order, David being the Eighth.

And Samuel fand unto Jeffe, The LORD Lath rot choven thefe These Words thew, that he had acquainted Jell with his Batinelle: But these four of his Sons, among whom he was to me not one to be King, were no more qualified for it, than the three first: For he had eight Sons in all, Ch. Mil. 12.

11 And Samuel said unto Jesse, Are here all thy children? And he faid, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and setch Lim: for we will not fit down till he come hither.

By this it appears, all this was transacted between the Sactifice, and the drelling of the Meat for a Feath upon it.

12 And he fent, and brought him in: Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord faid, Arife, anoint him: for this 25 he.

And the Lord said, Sc.] Probably by some Inspiration into Samuel's Mind.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David, from that day forward: so Samuel rose up and went to Ramah.

X\//·

 $L(S, N, W, E, L_{ij}) = D_{ij} \left(L_{ij} \right) \left(L_{ij} \right$

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now, an evaluation God troubleth thee.

Data that the formula of the Hand of God, and perhaps thought that the first of the formula of the first of t

1. Let condend now command thy fervants which is the first and softek out a man cho is a cunning player on an appearant and it shall come to pass when the evil first firm God is upon thee, that he shall play and some hand, and thou shall be well.

A. C. C. C. C. C. Standard Com the exil Sport from God is upon

zerol Water A Concholy but feizeth thee.

Figure 1. The state of Havis, and then had be well.] It beit is a Parist of Parist to the perhaps they had been fome Experiment made
of it, upon Mana the tike Condition; for Mulic wonderfully
there is a plant and consequently the Blood: And hath a
plant to the min to each and delight those who are fad, and
complications who are furious, a sould fornetimes was.

now a man that can play well, and bring him to me.

IS II. In antiwered one of the fervants, and faid, B. hold, I have fern a fon of Jeffe the Beth-lehemite, many cumming and it say, and a mighty valiant man, and a min to man of war, and prodent in matters, and a copiely perfon, and the Lord is with him.

It is high thrown fine blackd or Acquaintance of David's, who had a child to being him to Court. And therefore reckons up all his good Quality so as well as his Skill in Mufick; toges ther with his success in all Atlairs: Which though he managed with great Problemes, yet he could not have been fo constantly prosperous, it Goodhad not blested him.

and the Whitefore Saul fint meding return of an etail, Scall me David tay long various and all the long to

and Julie took an ability with I adjust a bords or wine, and a kid, and ring a second a re-

his Ion unto Saul.

Howas tiffed in the bedy coorde complete, which is out a Post in, as a Token of Replete, and the order of Post road for for commercial bear they are a considered as a constant of the area of the are

at And David came to Saul, and Cood beforement and helboard famings my, and color annotation bearer.

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produced for the factor of the factor forms of the factor forms to the factor of the f

23 And it came to palk, when the miliping from God was upon Said, that David took an hope and played with the had band took Said was a field did not was well, and the end that departed from him.

the Power of Mutick, beth to the up Path in a support of the Power of Mutick, beth to the up Path in a support of the support of the Viron that it in it, to regulate Minth Minth a not to all y and force there is the time fusion, and distribute in the Many Inflation. Many Inflationess are means and by Williams, of Dolphies the Body having been cold by Mutics, as well as those of the Mind. And a both even Power over Brane Creature.

ing facid Intervals in his Disconquer, which were brong a con-

by Dazid's playing on the Hair

C = H = A - P, $N \in H$.

A The armies of the line line and P. C. S. A look of raing the great of one of the control of the arms of great partials, the test and the line to the arms to the following and the remarks and control of the control of the arms to the arms.

OW the Philiftines gathered together their armies to battle, and were gathered together at Shochoh, which belong the to Juda's, and pit hed between Shochoh and Azakah, in Irpnes dummin.

By this it appears, that the PULI was had invaded the Country of the Inachter, and peticifed thenally as of fome Parts of it.

2 And Saul and the men of Ifrael were gathered together, and pitched by the valley of Israh, and fet the battle in aray against the Philislines.

3 And the Philiftines flood on a mountain on the one fide, and Ifrael flood on a mountain on the other fide: and there was a valle, between them.

4 ¶ And there went out a champion out of the camp of the Philiphaes, named Goliath, of Gath, whole height was fix cubits and a fpan.

Galath of Gath.] For to this City the the model when J has rooted them out of the Land of Care in that is, People of great there they propagated a Race of Gausti; that is, People of great Stature and Strength.

Whoje Height was for Colors and a Span.] About eleven lect

three Inches.

= And Aried and believe of business upon his hori, and here a sum down a collete of multipation was fit of the coast and the Coast ad theleds of but the

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6. And Italial groupes of brain upon his leg , and attrate of brails between his thousants.

That he might be no where value abic. For the Tail of defended he Neck a well as in smoulant a

- And the flati of his spear terr like a weaver's biam, and his fplac's head a good fix hundred the Les of front and one bearing a fluidd, went before man.

Was then $W_{car} \cong P_{cor} = m_{c}$ (is the Borm of a Leton) and in Spear's House received for communities of Irry About two and twenty Pound Weighte

- S. And he flood, and combinate the armies of 10 rad, and fiel unto them, Nah, ite ye come out to det peur battel in aray? . . not I a Phadaliae, . na you fervants to Saul? chook you a man for you. and let him come down to be.
- o If he be able to held with me, and to full me, then will we be your tervants: but if I prevail against him, and kill him, then thath ye be our tervants, and ferve us.
- It is to alle to gift me is me, and to let mo then reall we be seen So earts. Collete would never have prefuned to have made this Offer, especially for to by Days together, had it not been with the Consent of the Lords of the Philymes: But we find they did not fland to it afterwards.
- 10 And the Philistine said, I defy the armies of Ifrael this day; give me a man, that we may fight together.

11 When Saul and all Brael heard those words of the Philiffian, they were difmayed, and greatly

arraid. X

- 12 Sow David teas the fon of that Ephrathite of Beth-Ichem judah, whose name was Jesse, and he had eight fons; and the man went among men-Jer an old man in the days of Saule
- $N \approx Dand$ were the Sm of that Ephrathete of Berl 11 cm j.-L'Anna Anna and Man He being the fen by Gobert combit with Canaro, an Account is here given of whom he was defecteded.
- 13 And the three cldeb fons of Jeffe went, and followed Saul to the battle: and the names of lasthree fores that went to the battle, were Elliab the field born, and next unto him, Abinadab, and the third, Shammah.
- 14 And David was the youngell: and the three eldell rollowed Saul.
- $D_{e}(\tau)$ is the voice $g_{e}(v) \sim v(t)$ put to the Hardthips of War φ The the first chestrical teks to brive their Prince and their Cond y in the first of Common Danger.
- at But David went, and returned from Saul, to feed his father's theep at Beth-lehem.

In the Piginning of this War, it is likely, Saul font Paxid Lenk to be Father, contending himfelf with three of his Son., who came to he Affifiance, with the Hazard of their Lives.

16 And the Philifline drew near, morning and evening, and prefented lamfelf forty days.

real And J. P. College Bloom Profession in the for tay to the man equal of the first of the the countries, and that the transfer continues to Unren.

Hor be d'it not know hat Production by $(\mathbf{r}_{i}, \mathbf{r}_{i}, \mathbf{r}_{i}) = \mathbf{B}_{i} + \sum_{i \in \mathcal{N}} \operatorname{ing}(\mathbf{r}_{i}, \mathbf{r}_{i})$ Diving limitations from the form Divine a second يشارانون أر

- 12 And carry theforem characters of of the traditional, and look how to be in the in we take the ir pred gove
- Figure 1 cto Comment of the Who is Laton might be very first the redetermine Page 1 to specify the property of for dictations. Hedge bits on a them, not only in the grant to I fight they a set to each other is documental. and the state of th ir Constallion.
- Ty Now Saul, and they, and all the non-of-Ill rad a is in the valley of Lib, it, and we are Γ hrhrhr $_{i}$ r $_{i}$ c $_{i}$
- $-F_{ij}/F_{ij}=-F_{ij}/F_{ij}/F_{ij}/F_{ij}$. This we have the G_{ij} while F_{ij}/F_{ij} The state of the s by a condition of the Monar of we will be a first of the rooms and the coll the artillace returned to again. from the other Mountain
- r 🗸 C. And David 16th up eath in the morning and he the floor with a keep called the ac-No track of the house committation of the contract of to the trinch, as the hold was placed in the to car fight, and depend to the battle.

To the fire forming probably be meant the Cooking of White with the H tive of this land, do

- at I or Itial and the Philiflings Laight the battel in anay, anny acunft army.
- za. And David Lat his carme of in the hand of the keeper of the carriage, and ran into the army, and came and faluted his brethren.
- He left the Provition which his Father had fint his Brethren with some proper Person, it being no Thing to person it to them when they were just going to engage.
- 23 And as he talked with them, behold, there carrie up the champion—the Philiftine of Gath, Gohath by name our of the arms sof the Plahttines, and spake according to the same words: and David heard them.

Though the Armics flood ready to engage, yet the Vanity of Golden number of the Martin might be determined by a fingle Combat.

24 And all the men of Brack, when they has the man, fled from him, and were fore afrad.

That is, none of the Bad's direct to come to be equal Diffunce from their Camp, as G(x,x) did is in that of the $P^{2}x$ -*Lymers* and probably foure that advanced framer than the reft, actued back again when they faw Goard odvancing. For it is plain, from what follows: that the frames did not flee out of then Camp upon this Occation.

25 And the man of Idaal faid, Have ve feen this man that is come up? furely to defy Liracl is he come up; and it shall be 1/1. I the man who killeth him, the long will enrich him with great riches, and will give him his daughter, and make his father's house free in Itrael.

To make his $Fat^{\dagger}\phi$'s Hade free in Inacl, was to make them. free frem paying any Trabute of Taxes.

> 20 And 6 S

Local David Cooth in an that flood by Local Cook Village Local to the man that hope I have the hope the reproach to the Local Local David Cook the decided Philippe Cook Cooth

the considerable of appear in the first bound, that he might to be a side marking governor as a considerable would be a side as a sure of the constant of the would be a sure of the process of the constant of the hing Goe, and the first of the constant of the constant of the great Hole of the Hilbert of the constant of Goo was not much mere their the Good that

ner, toding, So half it be done to the man that killer has

At 11 hab Insell it brother heard when he is known to a non-conditional sanger was kindled at at 1 Days is and be talk. Why can it thou down being 1 a live his when a fit theat it to one tow theep in the writer. It how thy price, and the naughbours of this and pitch act to be a lightest act to be able.

A the first of the form of the Arberta Har Pathon made that the production of the form of the first of the form of the first of the fir

And Dord flad, what have I now done? Is

He will be Dilbert, for each Mark no not Flak handle, the control of the Collack caft up a handle, at the carry of the large tree to the

and the field him again after the ferm rane rand the people and the lead him again after the ferm rane rane raneer.

 $\{1,2,3\}$ below how of land. It is first $G(\lambda,x')$ and dry $\{1,1\}$ is what would be frozen and it he and dishin.

The Ard who the word were heard which David space that which that that for him.

Interpolate the Shill be Shill Let no man's last the fail a car to of bling thy forward wai go and fight with this Philithian.

 g_{2} And Saul taid to David. Those are not able to g_{2} against this Plahtling, to fight with lam: for thou g_{2} at a youth, and he are in of war from his youth.

his father's theep, and there cause a hon, and a bear, and took a lamb out of the flock:

Not both together but at feveral. Time; and therefore this Part of the Verse might more properly be rendered, And there came a Lion, on a Lion. The Meaning of what David says is plainly this, that it when he ted his larber's Plocks at any Time, a wife B art broke in upon them, eith that he was wont not to by away, but to drive them off, and even purshe them till they had dispiped what they had taken from the Hock.

and delivered it out of his mouth; and smote him, andelivered it out of his mouth; and when he arote against me, I caught kim by his beard, and smote him, and slew him.

David here hems to speak of some partiallar Instance, which had once happened to him, wherein the Beath he pursued turned again upon him; but that he had Strength and Resolution enough given him to close with it, and, catching it by the Hair of its reard, plunged his Sword, or whatever had urnent he had in his I'and, into him, and killed him on the Spot. It is no impro-

but le Thing, that, in that Age and in those Countries, it was usual to partie, with poper times, these wild Beatts that came to deve at their book. At I Travelle's rolling, that at this Day a time's rolling, that is properly inferiored, will purfue a Lien, and it he overtakes him winger the beroet of him. But the trach a Youth as Day I should have so extraordinary a Countrie and Strength, connect readinably be accounted for, but by supposing case the Scopture informs to that the Sprit of the Lean was upon him, and the beauty to find these these Things, to fit has to the greater things he was intended for.

Moderty, in the Relation of David. And he conclude, it by attributing all to the Good needs and Allihance of the Almichary. And had all his Coold needs Su of over Geliath upon the time I undation, in that he had defied the Armies of the

Livis, Gon.

36 Thy fervant flow both the lion and the bear : and this uncircumcifed. Philithme shall be as one of them, seeing he hath defeed the armies of the living God.

We find here David fiving all his Hopes, and acknowledging all his success to depend upon God; he founded his Expectation of overcoming thath, because he had a read the description of our country that his ravies. God, who had before delivered him out of the Paw of the Lion, and the Bear could deliver him from Goliath, however great his Stature and Strength were.

3" David faid moreover. The Loan that delivered me out of the paw of the hon, and out of the paw of the bear, he will deliver me out of the hand of this Philitime. And Saul faid unto David, Go, and the Loan be with thee.

and he put an helmet of brats upon his head, also he armed him with a coat of mail.

First Soul armed Paradocath Lie stimm, &c.] Not that which he was wont to was lamf it (for he was to tall it would not have fitted Dazie), but he ordered them to bring out of his Armoury an Heimet and a Coat of Mail for him.

And David girded his fword upon his armour, and he affayed to go, for he had not proved it: and David faid unto Saul, I cannot go with thefe: for I have not proved them. And David put them off ham.

He was not accustomed to wear fach. Things, not being used to go as med: And therefore begged leave to lay them aside; as likely rather to incumber him, than tacilitate his I nterprize.

And he took his staff in his hand, and choice him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Phillistine.

He tock his Staff in his Hand.] His Shepherd's Staff.

And he drew near to the Philipine.] It feems Danid made the first Motion towards him, to shew he was in no Fear of him.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield event before him.

And when the Philistine looked about and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, Am I a dog, that thou comest to me with staves? and the Philistine cursed David by his gods.

Goliath, it's likely, in his Wrath with'd that Dagon and Afata-err and the rest of his Gods would contound Dazid.

44 And the Philistine said to David, Come to me, and I will give thy slesh unto the fowls of the air, and to the beatts of the field.

4= Then

Then faid David to the Phillithine, Thouseomest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lorn of hosts, the God of the armes of Itra a whom thou hast desied.

By a Commission from Him, who commands all Creatures in Heaven and Firth: And in a full Athmance that He will deliver thee into my Hand.

A6 This day will the Loan deliver the into minhand, and I will finite thee, and take that had from thee, and I will give the carcales of the hold of the Philiftines this day unto the fowls of the and and to the wild heafts of the earth; that all the cartamay know that there is a God in Itrael.

It is plain that Dark I does not here vainly beautiff Govern land done, confiding in his own Streagth; but that bemorehold of Faith he printed the Divise Observation of the many of the prophetic Inflatone of a catalin Victory not only over Good but the whole extrapy of the Phogamos

That ober's Find may know that there is a Gineral level of Sur-

perior to all others.

And all this affembly final larger that the Loren faveth not with food and span a tract burle is the Loren's, and he will go copial a to car hands.

And all the Affind the Born that the Lorentz the Description of the Community of the Lorentz the American Definition of the Lorentz were entropy as a first and a second all to Good, in whose Power and Magnetic work to the another this own.

For the Pottic so the Lothing or his sign of the contribution of the Borthon or party the Lokob against a so the Contribution of the lot of the contribution of the contribution of the party of the Contribution of the Contribut

pleafeth.

What a great Der each is the however per constitution and Dervel! It was a discovered and the end of the own o

and came and drew night to meet D. Lie of Disvid hailed, and that toward the large to have the Philifting.

Galactic having nothing but Vistory in 11. Who git, march I in a frately Manner, pomposity considers with Armoni, and fearing nothing. But Dazza being I sied with no Armoni, nimbly ran towards him, and knocked han down with a Stone from his Sling, before he had so much as d awar tas sword out of his Sheath.

49 And David put his hand in his bug, and took thence a stone, and slang it, and smore the Philistine in his forehead, that the stone stack into his forehead; and he fell upon his face to the earth.

And jmote the Philistine in his Forchead, that the Sam lank into his Forchead.] Which either was bare, the perhaps continuing David to much, as not to pull down his Heliuct over his Face) or elfe the Stone was thrown with such a Force, that is pierced the Heliuet first, and then his Forchead; or went in at the Place which was lest open for his layes. However it was, the Divine Hand directed it: For though there were Men so wonderfully skilful as to hit a Mark that was fixed and immoveable, tho' small and at a Distance; yet none had such admirable Skill as to be sure to hit a Mark that was in Motion, as Galiath's Body was at this Time.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and

flaw him; but there was no fword in the hind of David.

If there for Divil ran ar 1 hool upon the Philithiae, and tests has two as an interest of our of the first thereof, and fit when, and correct his head to rewith. This when the finiteness has their champion was usual, they field.

Some adoptive the medical point Head there it of the little the Some adoptive of the following the following the Bown his love and a factor and according to the property of the some his love and the following the some processing the some factors and the some factors are processing the solutions.

- and And the men of Idad and of Jedah arole, and thought and purforest additions, to the thought of the text of they, and to the gitts of I know and the vector defeated that these ill down by the way to Secure of the text Gath, on I text I know
- tents.
- and Davil to out in hold of the Paulithme, and be ught a to Jerumann; out hopes in annount in the tent.
- As $D_{ij} = A_{ij} P_{ij} P_$

de Verende de la Verende de Verende de War fet up

The Collection Saul flat Dooll go forth against the Collection And rath captain of the above Alberta Alberta Alberta Alberta, and Alber

I to get a fit Sight appare fit as get that "all in he goken of π and π and π whice $D_{A}\pi xx^{2}$ was, where π is the π a Relation in the I or an exchapt rich his Endag for this in Court, being highly qualities of the Bahasasara action who will be Mutick, na sir Jamilia Amerikaba kanta kengata matahir in Jujia afoncing sefor his Controller cat Construction for the Chape. to decide a made of Sambeta mag to him, and calling him to a sould be talked went on to fight the Philips it. But it may be defended that Sand, in this Place, does not expect an ento the ancest D_{i} and but only $a_{i,j}$ is whose S_{i} in he was: So that it does not appear that he had earliely rought his Face, (b) The maghe have been more alor de by haring fed his Lade i's He k in the Waldstoff as pend to all Weathers, for I me I doe between but elither Saza' had never before mide any 1. quity about where has be way or che both he and thiner had tergor whence he was. And this might very wear happen to a Ling and a General of an Army, who daily life and have to do ach formany different Faces, and who pay for little Regard to Thia, of this Sort. It is probable they had look disepon David as a ficial Player on the Haq, and had even a ade him the King's Armont-scarcitor four Time, who on concerning that I'ves to coquire of what Fanaly he was a Soul taough Mi mion is made, in the 18th Verie of the foregoing Chapter, of the l'amily of Dated, by him who recommended hav to an any at little. Notice might be taken or this, ciped by as the King was then enordered. And as to what is find in the 21th Verk, 118 and shading to Jele to ask his Lauve for D and a Stay; this was probably translated by forme of Saud's Minuters, in the Name of Saud, without his being the wifer for it, or knowing where can D_{acc} , was,

56 And the king faid, Enquire thou whose son

the flripling w.

57 And as David returned from the flaughter of the Philiftine, Abner took him and blought turn before Saul, with the head of the Philatine in his hand.

58 And Saul faid to him, Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Beth-behemite.

Dut from conceiveth Hatred against kim.

The second of th The San River.

a = a + a + a + bThe state of the s

A condition of Jonato the first in the control David, and Jonathan leaved him a compact.

A white the Property with Northley of his Distance and Be-In a comment of the annalyse are decreased that its councily gained Production View Wille

2 Ard Saul to Winn that day, and would let In a go no more house to his father's house.

in the best with a finise present the first with this term water A section of the stage of the first and as the contract the case in the the contract new or home. the transfer of the property of the following the of the state of the

3 To a Tomar' on and Dovid made a covenant, because he has dear mer the own forte

The Professional Constant Solemnly entered

The second of the property of the each board each other man come to the force of the collection that Dairy loved property is the second of the month for the first section Affairs and Defence to the very Device, and Ecourts to their Pott my after either of them was all. Which was a fooder Providence of Gon, who be the Beans pricewed Dates, in that thirp Perfectition, which the rely after more against him at Court.

a And Jonathan Bript hunfelf of the robe that color upon him, and gave it to David, and his garments, even to his Iword, and to his bow, and to his girdle.

This 7 nothing elid that he might do Himour to, as well as There is Affection for $D_{n\sigma}(x)$. For it is probable that $D_{d\sigma}$ end was bet re-clouthed in a ruthe Habit, not fit to appear at Court in.

5 & And David went out whithersoever Saul sent him, and behaved himfelf wifely; and Saul fet him over the men of war, and he was accepted in the fight of all the people, and also in the fight of Saul's icrvants.

And behaves in There his Showed as much Prudence in his

Conduct, as he did Com igna-

And South of the or the Mer of Para Not over all; for Abner was Charles, as we ipeak, of all last onces. But he made him Captain et his Chard i or gave him to no other great Command in the Army.

6 And it come to pals as they came when David was returned from the flanguer of the Philiftine, that the women came out or all the cities of Brael, finging and denomp, to meet king Sad, with tabrets, with 105, and with failing ants of mufick.

The W rice and cated and to City of food All the neighbouring Chies-

- And the women answer diese crester as they placed, and fold, Southbath flain his thoulands, and David he ten thousands.

They fang a. Collar play of the rest cash datas is to fill had they tang about made, as the seal leaves of the Burden of the Song teems to have been that watch follows.

The first of the first twenthem, as appears for the fact from his the soulands, and Durid his ten it no As the industriand this it is negetfary to observe, that the after I Was offine og at that I me was in Pacts. So that feme of the E Wen a having taken up, or began the fong with, Saud hat had have I substitute an ther Party amound them, in their Luin, in The fame Sire α_i and Da_i at fireteneral against .

> 8 And Saul was very wroth, and the faying difpleated lam; and he took. They have afteribed anto David ten thoulands, and to me they have afcribed that thousands: and taker can be have more but the kingdom?

> He begin to be jealous ther would advince him to the Throne, in a little. Time: Having to lagilly magnified him above their King.

9 And Saul eyed David from that day and for

Narrowly observed him, or looked upon him with an envious Eye.

10 C And it came to pals on the morrow, that the evil fpirit from God came upon Said, and he prophesied in the midst of the house; and David played with his hand, as at other times: and there and a javelin in Saul's hand.

Add to come to publicate the Morrow, that the End Spritfi m God cor of "Sam; Which had formally troubled him, Chavi 14. and row by Ins. Dakon ent, Arger, and Melancholy, year Acousty are an apon hims.

Joseph for me the Mill of the Houle | That is, he was a place the facti Motions and Apitarions of Body as the Pro-

Theis to retime water.

A. O Daz Affacet with In Harp as at other Times To compele

and quality, catturbed spicits.

Lieuwere a Jaccin in Saul's Hond] Which he had provield on Parpofe, as the following Words thaw, to diffatch

11 And Saul cast the javelin; for he said, I will finite David even to the wall with it; and David avoided out of his prefence twice.

And Darid arouded out of his Presence twice. Had his Eye upon him, and flunned the Blow both now, and at another Time mentioned Ch. xiv. 10.

12 C And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

Who was as unfuccefsful in all his Defigns, as Dazid was prosperous.

13 Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

And made him his Castain over a thousant? Infload of Captain of his Guard, which required his Attendance at Court, he gave him a Command abroad: Where he hoped he might be kilk d in f me Lopedition, or he might have an Opportunity provately to take away his Lafe.

and le ment out and came in before the People] As the Loader of that thousand Men.

14 And David behaved himself wisely in all his ways; and the Lord was with him.

Made all his Undertakings prosperous.

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

His Fears increased, as he saw Danid fill behave to, that no Exception could be taken to his Behaviour.

16 But all Ifrael and Judah loved David, because he went out and came in before them.

17 C And Saul faid to Davis, B held, my of der daughter Merab, her will I give thee to will a only be thou valiant for me, and light the Lo wis battels: for Saul faid, Let not mire hand be upon

him, but let the hand of the Phildhnes be upon him.

And Saul total to Dow to Bill it me is an Daughter Meab, her will I give this to II steel. He at hat belianks hantelf of the Premise he had published in the more had that thouse kill Galiath. The Performance of wheth Datas and not demand, but in Modelty left it to law's own Contennee. Who now intended nothing lefs, as appears by the logical, than to be as good as his Word.

Only be thou realized for me, and Girthe Lord' Battles.] Saul, at the same Time he proposes to give his Daughter to Dand, intimates, that he should mis perform some other military hypoits, and to give the better Colour to this Request, he calls it fighting the Lord's Battles.

For Saul said, Let not now Hind be upon long. Now he seems to have some Sense of Honour, and to lay utice these base Thoughts.

of murdering him himfelf.

But let the Hand of the Polish north upon time? By whose Hand, Goo's just Judgment so ordered Things, that Saul himself tell.

and what is my life, or my father's family in Ifrael, that I should be son in law to the king?

And what is-my Father's Fam: v in I ael., In Riches, for other-

wife Dazid's Family was as noble as any in liracle.

of the Honour, but a modelt Acknowledgment bow unworthly he was of it, and indicates such Modelty and Prudence, that confidering David's Youth, and all other Circumstances, we may well conclude that nothing but the Spires of the Lord being with David, could make him act to weely.

Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

A most high Affront to David, and a very unsuft injurious. Treatment of him. How Jonathan resented this Usage we are not told. It is likely his Duty to his Father made him enticat David to take it patiently; and to look upon Saud, as one that was sometimes beside himself, and did not know what he did.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleafed him.

Not out of any Love to Dawid, or defire to perform his Promite. But because he hoped by her Means to bring his Ends about, of defliosing Dazid.

21 And Saul faid, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul faid to David, Thou shalt this day be my son in law, in the one of the twain.

And Saul faid, I will give him her, that she may be a Snare to him: And that the Hand of the Phinsshmer may be againgt him.) He hoped his Daughter, in Obedience to him, might be perfuaded to bring him into some Snare that he would lay so: him. Or, that being exposed to great Dangers (which he was to undergo, as a Condition of having her to Wite) he might perish in some of them.

Where Soul find unto David, Thou flatt be this Day my Son in Lave.] That is, though within a Time, it is likely, prefixed by

Saul.

In the one of the Tacain.] Saul seems in this to have told David, that though some Reasons of State had obliged him to give his elder Daughter to Advie!; yet still he would have him for his Son in Law, by giving the other unto him.

22 And Saul commanded his fervants, faving, Commune with David ferretly, and fay, Behold, the king hath delight in thee, and all his fervants love thee: now therefore be the king's fon in law.

It feems David was not forward to embrace Saul's Offer; having been to grotly abused: Therefore Saul ordered his Courtiers in private Discourse to take Occasion to perfuade him to it.

23 And Saul's fervants spake those words in the zars of David: and David said, Seemeth it to you

a light their to be a king's fon in Liw, feeling that I am a poor man, and lightly effectived?

Having no Faute, and of final Confit. And that had a unage to the ordow her according to her Quarry.

- 24 And the fervants of Saul told like, flejerg, On this manner (pake David.
- The king defireth nor any downy; but an binared forefkins of the Philitlanes, to be avened at a claim, king's enemies. But Saul thought to make Danie fall by the hand of the Philitlines.
- The Kir, deficient and Done, he contained by region Principal It was retrommy in the Third position In a color give a Present, or, as it is reprodued, as I have, to be 1 have law law, when he received I is Wire. Some in a standard probability as thanking that the Northern Lawrence David, probability, as thanking that the Northern Lawrence at 1 have rards, in order to get the proposed Northern of Principles action the Time limited, would being from into fach day and to counters, as he could feared elempthorm. It is the representative frequired the Poteshins ta her than the Hard elemptons, the training the Heads of fach of his own Mona magnetically in Paris, and passing them on him for the Heads of the energy and
- 26 And when his fervants told David the wort, it pleafed David well to be the king's ion in 100, and the days were not appeal.

And the Data receive acquired V. Which were appointed for being inguither two Foretkins of the Philyman.

men, and flew of the Plaintines two hundred many and David brought their for fkins, and the middle to the king, this learns the market has king's for in law: and Saul gave man Michel mandaughter to wife.

He gave Sand double of what he demand do partly to thew his Scale of the Honour he had done han, and partly to express his Love to his Daughter, and to declare his Intention to venture his Life freely to do him Service.

28 And Saul saw and knew that the Lord was with David, and that Michael Saul's daughter loved him.

And Saul sure and knew that the Lord need with Day. (.) He was convinced of it, by the Success which he containtly had in all his Undertakings.

and Saul became David's enemy continually.

and Sand was set the more afraid of Divid.] Having thus advanced him; and seeing no Hope of bringing his Designs to paraginst nim.

And Saud became Daza'd's Frence ontenually 3 He was every Day more retolved to dettroy him. Such strange Blindness, did his Anger and Hatred, and such like Path no, being up n him; that he fet himfelf against him, who he gave and knew had God for his Friend.

30 Then the princes of the Phihllines went forth; and it came to pass after they went forth, 12.12 David behaved himself more wisely than all the servants of Saul, so that his name was much to by.

And the Princes of the Philiphnes were f(x)] To fight g(x) be limitative. Who had highly incenfed them by Dazids are Acaon, as well as by former 1/40s.

And it come to pair ofter they near field, that Dat Milesteld himself more refels than at the Serwants of Said. By uncovering it is likely, the Defigns of the Philipper, and preventing them. For we do not read, that they came to a Battle.

C H A P. XIX.

1 Jonathan di Unith to David that Lis inther purfiled to hill him.
4 He afterwards perjuadeth his father to a reconculation with lim.
5 By

Some of the Control o

ND Stud fpale to Jonathan Likefor, and to all tas for analytically thould full David.

When he called a deflets y him by Cour, he declare open Farming to the count of the son and the son and his woole Court to make him away. Some of which he made his word obey him. It is that to that he is a large known or to mercles Drown it he know the line is they be had to publicly declared it, as we read, Classing to as that he imagin dehis love to a father, would overcone his love to a large deflect. And there was a great Providence of Good in his one long he Mand to neely to first and as by that Dagar came to be certainly informed or its Danger.

- 2 But Jonathan Saul's fon delighted much in David: and Jonathan told David, taying, Saul ray tather feeketh to kal thee; now therefore, I pray thee, take heed to thyfeli until the morning, and abide in a feet to., and had thyfeli:
- a And I will go out and fland befide my father in the field where thou as z, and I will commune with my father of thee, and what I fee, that I will tell thee.

And Paris I where Father in the Fishing In which, it is the Plya Section for a factor of the Northeen and take the facility in there are no local to include the father. That is made to be obtained from with the father.

And Jonathan spake good of David unto Saul his father, and find unto I im, I, t not the long fin against his fervant, against David: because he lath not staned against thee, and because his works late I can to thee-ward very good.

And Therefore field good of Domiduoto Saud lis Fathers]. A noble Act of line, thesp to adventure to commend him to one, who was his declared Luciny.

the Philathne, and the Loren wrought a great falvation for all liraely thou towell as, and death rejoices wherefore then will thou fin against innocent blood, to flay David without a cause?

and the Epathold of an his Hand] Or, in the greatest Hazard. The pure the Process of the pure him in Mind of that hazardous lockepite, wherein he then Gehath, in which Dazia did indeed has add his late greatly, for had he mailed with his Siing, he must certainly have been train.

6 And Saul hearkened unto the voice of Jonathan: and Saul Iware, A the Lord liveth, he shall not be slain.

From this and other the like it appears, that Saul was of a halfy precipitat. Tempers, and that he had no great Reverence for an Oath. But as he fwore inconfidentely, to he as quickly and inconfidentely broke 11. Oath, which may be a Letion to us never to take an Oath upon any Occasion; but with the greated Seziemests, and an inward Veneration.

7 At I Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philiflines, and flew them with a great flaughter; and they fled from him.

All these Battle were or by between Parties, for David commanded no more than a thousand Man. Ch. xviii, 13. And if the whole Army of the P(z) two had been gatheted together,

where we define communicative Amp of Iond equals that can , it can was Captan of the Hott

And the evd figure from the Lord vas upon Sad, as last ten his house with last part his means hand; and David ployed with ten hand.

As I Day if for a world l (Hard). He did not emit he Day is the air the airh he knew air Dange

and And Saul fought to finite. Divid even to the wall with the javelin; but he flipt away cert of Saul's prefence, and he finote the javelin into the wall; and David fled, and escaped that night.

Said. Weath and Fory made him forget his Order So dangerous it is to be policifed with the behaviors. In the model to an Said's having a Javelin always to be bold to another Hand, that it was ufual for kings in those Days to hold to another Hands, in the fame Manner as a Sequential to after Line, as a Mark of Royal Authority.

to watch him, and to fly him in the meaning to Michael David's write told him, toying the inches a new thorn, in the property of the policy of

House. By this it is approach, when the mit a first was the more emaged, and in the city purpose his the following Model Date Well or exclude the last the line of from her Be taken I reason of the other hands of the free perhaps the taw tappered Pertens in waring about the House perhaps the taw tappered Pertens in waring about the House

dow: and he went and fled, and chap d.

It focus likely that a confiderable Part of the extil hope $P(G_A)$ with from the 1th to the 27th Verfe reters to this I tape or Devide. The 29th Verle feems entirely descriptive or not a gapplicable to no other Event of David's Lite, that we read of I gthee Discrease through a Troop, and by my G. Chare Deciped stor a Wall. Saal's Medlengers that were fent to flay han in the Morning, undoubtedly furreunded his H ark, and were epon the Watch, and therefore David had Recton to look upon his chaping them to be a wenderful Deliverance in which the Previousles of Gon was concerned. By thee Haze run through a Treep. And it is highly probable, that after $Bk\partial ui$ had let down $Dax A = m A_0e$ Window, he was obliged to climb over the Cry Wall to Copenha-Watch at the Gates; to which the latter hast of the V = 6 Litery, And by my G d laze I herfelower a Woll. This could be as only as a general Circumflance terms an odd Thing to be a mannell in a lotty Song of Praise and Thankijiving to the Armicary's But it we happede it to refet to fuch an lacage nemate meatingminent Danger, we de fufficient Reafons for Danie, in making it a Subject of his Prairie.

13 And Michal took an image, and leid it in the bed, and put a pillow of goats lant for me bolfter, and covered it with a cloth.

And Millal took an Image.] This was likely formething that the dreffed up in the Ligure of a Man to drive the Courth in rather than any Thing the had in the Houle; her Interest we could be David the longer Time for I Cape, and pictending had to be fick, the thought that this Image, under the Bid Court, might pass for David affeep to those that went rather the Chamber And to make it ffill more natural, the covered one had a flar or the Statue that appeared in Sight with Coar This, of the fine Colour as David's was, so that any one night take but a globing View for the back Part of David's Head. This is plant; the Meaning of the put a Picker of Grate Har for her

14 And when Saul fent mellengers to take David, fhe faid, He is fick.

And when Saud that McCongers to take David.] Her tot coming out of Doors, where they watched for him, Saud tent other Mer fengers to take him in his House.

She faid he was field.] Her Affection to Dawid made her tell an Untiuth; whereby he gained more Time to get to a Place of Safety.

15 And Saul sent the messengers egain to see David, saying, Bring him up to me in the bed, that I may slay him.

to All who them about memory in the product the formal about the hold, the among the basis with a pality of they be, I Sadian engage of the ergous, a for an ocher.

Androp, the fled up with God. How, refine Jagod Man-

r = And Sud I. Justo Mahal, Vil. E. Labor deceived me to, and first as ay non-ren more than one to a second of the contract of the contr is chapted? And Markel andward Safe II and unto m, La mago; why thould I kin tha?

I=I . If I=I , then I=I , I=I $\sqrt{1}(x_i)^2 \hat{I} = x_i^2 \hat{I} = 0$. The size $V_i = 0$ is the $i \in \{1, \dots, n\}$. The size $V_i = 0$ is the $i \in \{1, \dots, n\}$.

The state of the second section is a second Based $D = \{ (i,j) \mid i \in D_i \in D_j \mid i \in D_j \in D_j \}$. Since $D_j \in D_j \subseteq D_j = D_j \in D_j$ and the every constant of the first instance of the first in including the section of the section is the section of the sect 5 to Vente 1 at 1 at 1 har a Contract of Paragraphic Contract of the Contract $e^{i\omega t}$, $e^{iT_{t}}$ $e^{i\omega t}$ $e^{i\omega t}$ Good for Help. To all in a second for some the fire der, a Loppett, address of processor harmond, at the and dip and holder to be a cold from about the first of H_{t_0} , μ_0 , H_{t_0} , H_{t_0} with the first of The telephone with the form to the first of the first der, ar is a second of the sec or my condition for a first of the first terms of the first of the fir $I \sim P_{i}$

- 18 C So David Private in the pale and control Samuel to Ramaby of the Laters and har Soul and done to lami, and he and Sandal went at the lead to Naoth.
- 49 And it was told table flyings Beleville, David as at Nameth in Ranah.
- 20 And Saul tent in ellenger to tell. David's and when they faw the company or the prophets prophe-Tying, and Samuel Handing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesical.

And Saul Int Mefergers to take David.] His implacable. Hatred had ab diffied all Respect and Reverence to Samuel (under whose Protection Danid now was, and to the College of the Prophets, which was a filind of Sanctuary unto those who flid to it.

The Sprit of Got even upon the M. Ince of Saul, and they also people with That is, Praifed Goo in Hyans by a fidden-Impulfe which they could not read a for that they were no longer Maners or the nickes to do the Bulineis they were come about. Lut quite the contrasy.

21 And when it was told Saul, he fent other melforgers, and they prophefied likewife: and Saul fent milleagers again the third time, and they prophelied alio.

A fitting Chilingty, to contend to I be with the Spirit of Gove Acces quite diverted the Misch of his Mellengers from Daxid, by adjuming them with Divine I houghts.

- 22 Then went he elfo to Rambb, and came to a great's Clather is in Section; and the affect and find, Nobert L. Sarau i a 11 ad ? And one faid, Behell, a start of the heads
- 22 And he word collect to Noble in Ramah: 1 and the light of Good was upon 1. Welfby and he with his Applebation, to tribe and hite Lancet in the radia, went on and prophetics, but he came to Naioth in a new Year Palace. Raman :
- HP 74 True did not popled did by one thick ry but Grand production for the contract way unto that Place: So That from 5 'v, tall by the effect, his coil Spirit was gene, and he policy Compactby Proples care. Hills was to consince him, that let tak up did a valadiment after Dazid, whem the Sprance Gor powerfully detended.
- 24 And he first of his clothes also, and prophefied before Samuel in like manner, and lay down

CA Committee of the Comm are a boliner were so the

A Design of the State of the St

A ND David Character in Rolling in I

A transfer of the second of th

- - the March of the Section of the Section of the Par-The Decree of the State of Little Decree of the State of $(V_{i+1}) = \{i, i \in \mathbb{N} : i \in P_{i+1}, \dots, P_{i+1}\}$
- 3. And Dixer alsaed more overs and feel. Thy fa-If coccetantly knowsth that I have found grace in thine eyes, and I futh, Let not Jonathan know thus, left he be grieved; but truly as the Loans liveth, and as thy foul liveth, Post a but a flep be-" tween me and death.

And David chave in acres. That it we consider for His Father containing sometime that I have been to be a contillate Free and be were event frathan known in the contest. What a noble and glacrous Γ_{0000} does D_{00000} in $(e^{-e}e^{-e})$ to $(e^{-e}e)$ Behaviour of Same to I mail are left he fivalled than each of this Lather; by infinuating that he had kept this a Secret from many out of Affection. Lit it thould give him Pan.

4 Then faid Jonathan unto Dovel, While loever thy foul defireth, I will even do it for thee.

5 And David faid unto Johath in Bladd, to morrow is the new-moon, and I about the for the to-In with the king at mean; but let n = j or that 1may hide myed in the deld unto the third day at even.

Thurs were solenon Sacrifices et un rew Milling and ibena Feaft upon them. And Decreb by propose of the least a v mily. In marying his Dangoner, uned to earwith him at their Lettical Tennes.

But I trace, it at I mondate motion it Trans Well to Con-

That is, the first D_{ij} at even. That is, till the next Day but ones. after the New Moon, as appears from air, 27, 75.

- 6 If thy father at all miss no, then fay, David carnettly affect faces of me, that he might run to Beth-lehem his city: for there is a yearly facinities there for all the family.
- It is likely this was a Cuffern among pious. Families, to meet together once a Year, and praise Gon for his Microico towards them all.

7 It be tay thus, It is well; thy fervant shall have peace, but if he be very wroth, then be fure that

sulfied day and by him

a. Therefor thou fhalt deal kindly with thy fercase, it s thou had brought thy fervant into a covemust of a Lars with thee; notwithflanding, if the bend a maquity, fly me thytelf; for why thought a to thing me to tay father?

To keel markelly Servant.] In giving him ... he tound no Lather disposed towards

1 : Creenant of the LORD and the second of the state of The same map in his factor by (who is the Avenger et all False-). the board flow on the matual Lifendship, Ch. xviii. 3.

Note that it is the term me larguity, flay me thylelf: For achy of the first of the Father? A marvellous Affarance of in Integral, where is him feely offer himfelf to die, withone troubling has harder any further, if he knew any Guilt in luan.

9 And Jonathan faid, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

And Jonath un & i. Far be it from thee] Or rather, Far be this areas, For Jonetown is speaking of limitely in this Thing.

10 Then fall David to Jonathan, Who shall tell me? or what y tay father answer thee roughly?

Thomas Die i Trothan, Who hall tell me? He defired to know who mound bring him Advice how Matters flood.

11 C And Jeweihan faid unto David, Come, and It us go out into the field. And they went out both of them into the field.

To take their Meadares about this Matter.

12 And Jonathan faid unto David, O Lord God of Ifrael, when I have founded my father, about to morrow any time, or the third day, and behold, if there be good toward David, and I then fend not unto thee, and shew it thee;

The first Words form to be an illectamation: And the reft, as if he had flad, Shall I who love thee formuch, be thought capublic of break, ig are. Word with thee? All thefe Verfes are full of Padien; and the Words are broken, concife, and interrupted : As the Words of Lover are wont to be, especially when they are diffinited. There is a Tendernel's and Smeetny in this Exclamatien, et Jouatian's, which is scarcely to be equalled.

- 13 The Loan do fo and much more to Jonathan: but if it pleate my father to do thee evil, then I will Thew it thee, and lend thee away, that thou mayeft go in prace; and the Lord be with thee, as he hath been with my father.
- 14 And thou shalt not only while yet I live, they me the kindness of the Lord, that I die not:

And there doll not only while set I live, flow me the Kindness of the Lord | The Kindnel's promited him before the Lord, or the greatest Kinsings. The Words in the Helicete run plainly thus, and weilt ti ou n t. if I be tiven alive (wir. when God had advanced him to the Throne, as I e did his Father) well then not there me L'elestre Imite de Lord? He made no doubt, but rather ftrongle affirmet hie Belief of it.

That In 1811 After the Manner of those Kings, who were went to cut eff the Unildren of their Predecessors: Unto whose

Throne il. / were advanced.

15 But 6 % thou shalt not cut off thy kindness from my house for ever; no not when the Lord hath cut on the enemies of David, every one from the face of the carch.

But al don Proposition of thy Kindness from my House for ever.] the C verant they had made was not meerly perfonal, but reached to their Post attained was to be kept even when Dare as had the grewett Power, and near to appose his Wall of Late Verfes from ittiongly to indicate that (T_i) at xy_i knew of (Da_i) , ibeing anointed to the kingdom: How mapers of a Generality is here thewn to flipulate for his own late, and that or his Patte rity with that Man, whose Life was then absolutely in he Power.

- 10 So Jonathan made a certainit with the house of David, for ig, Let the Loko even require it at the hand of David's enemies.
- 17 And Jonathan cauded David to fwear again, because he loved him: for he loved him as he loved his own foul.

For he loved lam, as he hand he care a Sould The greator is of his Love to him, made him think, he could never have Afforance enough to secure his Friendship to himself and his Posterity.

as Then Jonathan faid to David, To merrow 2. the new moon: and thou thalt be missed, becaute thy feat will be empty.

19 And when thou hast flayed three days, How thou shalt go down quickly, and come to the place where thou didft hide thyfelf, when the bufiness was in hand, and shalt remain by the stone Ezel.

And when then bost stared three Dave, then it is shalt go down quakh.] It is commonly interpreted, of Itaying to long with his Kindred at Feel-lehem, or some other Place of Retirement. In the Helieve the Words are, than that three Times for three Days) leg down to a zery Lac Place. And the Meaning froms to be, that It I rathun did not come the first Day, he should take it for granted he knew nothing; and come again the fecond; and if he brought him no News then, come the third.

And were to the Place where then diall hade thehir, with a the Bufines was in Hand. When he did Dand's business with his Father, and interceded to calcatually for him, that Sand promited

not to kill him.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And behold, I will fend a lad, faving, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this fide of thee, take them; then come thou; for there is peace to thee, and no hurt; as the Lord liveth.

22 But if I say thus unto the young man, behold, the arrows are beyond thee: go thy way, for the Lord hath fent thee away.

This Signal feems to have been agreed upon between them, in Cafe he should be so watched and sollowed, as not to give him an Opportunity of communing with David by Word of Mouth.

23 And as touching the matter which thou and I have spoken of, behold, the Lord to between thee and me for ever.

Ar a Witness, and an Avenger, if we keep not the Covenant we have made of perpetual Friendthip.

- 24 So David hid himself in the sield: and when the new-moon was come, the king fat him down to cat meat.
- 25 And the king fat upon his fear, as at other times, even upon a feat by the wall: and Jonathan arofe, and Abner fat by Saul's fide, and David's place was empty.

And Jonathan ar ic, Probably to make Room for his Uncle Abner.

26 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; furely he is not clean.

What this fignifies, which we translate juncthing bath befallen bim, he is not clean, fee Lev. xv. 16.

27 And it came to pass on the mercow, a last the fecond day of the month, that David's place was empty: and Saul faid unto Jonathan las ton, Wherefore cometh not the fon of Jeffe to meat, nea ther yellerday nor to day?

28 And Jonathan answered Saul, David carnelly

asked have of me, to go to Beth-lehem:

Which he, being next to the King, had Power, it is likely, to grant. A appear, from his demanding of Journal and account what was become of him.

20 And he faid, Let me go, I pray thee, for our family hath a factifice in the city, and my brother, he hath commanded me to be thore; and now it l have found favour in thme eyes, let me ger away, I pray thee, and tee my brethren: Therefore he cometh not unto the king's table.

And my Brother be but commended me to be the The eldelt Brother let all the rest know that their Company was expected.

30 Then Saul's anger was kindled against Jonathan, and he is dunto him. Thou for of the perverse rebellious wim. 5, do not I know that thou half chosen the son of Jesse to thine own confusion, and unto the contuition of thy mother's nakednes?

Thu Son of the to receive as Horse h Orac it is in the Hibrery, Clinen Son of perverte Rebelliene. That is a very percerie Rubah.

Don't I move that then last I went to Somet To " . to there were Confuger ' Made how may Friend, to this art of missian

And until the Congression of the Mathen's Name of Of the volume Family, or all thy Mother's 5 ms.

31 For as long as the fon of Jeffe liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now fend and fetch him unto me, for he shall furely die.

For as Ing as the Son of Tolle Iweth upon the Ground, thou finals not be stably well, nor thy Kingdom. Though Samuel had long before this declared to Saul, in the Name of the Lord, that the Kingdom fibuild not continue with him, or descend to his Polierity, yet he feems to have had Hopes that he should be able to ; . At this by his Policy and taking proper Meafures.

- 32 And Jonathan answered Saul his father, and said unto h'n, Wherefore shall he be slain? what hath he done?
- 33 And Saul cast a javelin at him to finite him: whereby Jonathan knew that it was determined of his father to fley David.
- 34 So Jon than arole from the table in ficrce anger, and ad eat no meat the fecond day of the month, for he are grieved for David, because his father had done lam thame.

Because its Father lat decline in Shamed Not Dez & but himfelt, by giving him find roop i Words, and throwing a laveacas griewed for David. 1880 be awe his Father rad done him Scame. Or it may be und diood, because his Father had spoken contemptuoutly of Dazid.

35 & And it came to pass in the morning, that Tonarhan went out into the field at the time appointed with David, and a little lad with him.

36 And he fiid unto his lad, Run, find out now the arrows which I shoot. Ind as the lad ran, he

thot an arrow beyond him.

37 And when the laci was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and faid, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his mafter.

3. But the hel knew not any many recally Jones than an i David an withe marrie

40 And Jonathan gave his artillery unto by l. l. and faid unto him, Go, carry is more the con-

41 6 Francis as the full may be in Dail arele out of a profit the costs, and the costs face to the ground, and how himself after the and they half done another, and a property on with a there is the land on each

the formal of the second of th

and the state of t The except of the following the second of th to the line of the adameter, it was the first the Type land of the first terms, one of the contract to to have deposited ions that of the Court of the conthe sted that he was now how no hard for the term of the exhad often faved me later, and was now one or a constraint of the in his favour, at the in national Haz, and hearth and h not contain. The Thore at of this of a Line is a second able a briefid was reduced that $D \in \mathcal{A}_{0}(\mathbb{R}^{n})$ in $\mathbb{R}^{n} \to \mathbb{R}^{n}$. decarry; and therefore $P(z_0, v(1))$ and $\rho(z_0, v(2))$ matham to not to his other lad with him to be a first on the that he might not flow he had beed too not he will be a fend him away with a religious caling and affect in the color of a him with con-pathenate C in $\{1, 2, 3, \ldots \}$

- 42 And Jonath at fluid to Devol. Gorgo process for alimuch as we have the graphoral error of of the 1.69% , resonable 1.69% by 9.3%and there, and howevery contact they be a non-Cittle and he arele and depart it are after your Went into the city.

And I will be a let to a sign of I will have be worth in out lets on me to a good in South the said of the said of not that a water, of falls the may thought a wash more and a combinet of thy a spound by both in washing and not have tity. And the marchine of Shishadi in matters the producing $eta = 2i\pi t^{\prime\prime} t^{$

C H A P. NNL

1 David comet to Selvande se present of he contilled by negont burners, affectly a support of a container, from a container of the profit, acting grante to more more the ratio, a care with a contract of a contract Investigation on a contraction of the state of the state of the state of and the course of Galactic treatment of Decrease with the does the ement of Gate, a constant Problem of the constant of the are to are differentiated and agency of all the detections of the second

Hen came David to Nob. to Ahimelech the prieft: and Ahen loch was an ad at the meeting of David, and faid terro him, Way are thou alone, and no man with the ?

A & Moral to marchaelar die Mange of Doral Song Song alone; and having heard, perhaps of memory of the king of the

pleatur against him.

And an emily him, Why art i've alone, and no Man veril i'e. !] In at him. For forthe Words run clearly in the Hebrere; to be \ A Man or David's Quality, he kneed need with an without Ma tendants. And, in Fact, David bad to ne Perfors that acres a pass med him, as the 4th Verfe tells use and a appears from our 5 is y tour's Words (in the jacout of St. Mark, v. 25.) where he namior's David and the that were with him. But he had now no with Perfons as uted to be his Guard; and he had left those that were with him at fome Diffance.

> 2 And David said unto Ahimelech the priest, The king hath commanded ner a businets, and hath laid unto me, Let no man know any thing of the bufinels whereabour I fend thee, and what I have commanded thee: and I have appointed my fervants to tuch and tuch a place.

> He declares he was upon Sand's Befinels, and had Servants with him; but that he had empoted them into feveral Places, that the King's Butinets might be the better conrealed.

> Thefe were all fictions. However, there teems to be nothing, in the Nature of Things, to probabit, in a Case of extreme 68 Danger,

Dogor, the making Use of such Falsehoods, or Deceptions, as nother do not can be of Prejudice to any one, but tend only to the Prescription of our lives. However such Falsehoods ought notes to be a regulated to any one. And there is even more to be fals, in regard to this C store Daziat; for by thus concaling the Cocumitances of his Condition from the Priest, he discuss that Ly in his Power to keep him clear of the Suspicion and Arger of Saul, as any way in thing him.

New therefore what is under thine hand? give the Lates of bread in mine hand, or what there is prefent.

Note the Great late make these Hami's He defires to know what he was able to do for tam, to happly his Wants.

Green tre Laurencet Be tim more Hand J. Particularly he defices from Bread for himself and Servants.

On secur there is propose [That i , any other Victuals.

4 And the prieft answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept them-telves at least from women.

the being to car of the holy Bond, which none but Prictly might care except in Cates of Necessiry, they should car it with the tame Purity which was required of the Prictly.

Into And David answered the priest, and said unto Into, Off a truth, women here had kept from us about these three days, since I came out, and the vessels of the young, non are holy, and the bread is in a manner common, yea, though it were fanctified this day in the vessel.

And the U. A. Othersong Men. That is, their Bother So the Word Kelt here by after.

Archele. Paati, separated from Women.

And the B call is in a Minner common, rea, though it were functif (th). Da in the Veft. Thus, according to our Rendering, fecuns very oblique: Because the Reason David makes Use of, feems to make entirely against him. But Le Clerc, and some other Vections of the Bible, translate the Original of these Words in a Manner that makes it quite plain, viz. And the Bread is in a Manner common; furthermore, or forginumb, as there is other this Day with Upel. That is, there was new Bread sanctified to be fet before the Lord; and, therefore, this which had been taken away from before Him, was in some Degree become common. For the Law ordained, here, xiville 8 that the Shore, or Hallowed Bread, should be temoved, every babbath Day, from the Table before the Lord, and fieth set on. And then that which was removed, usignt be eaten by the Priests, and even others under any great Necessity.

6 So the pricit gave him hallowed bread; for there was no bread there, but the shew-bread that was taken from before the Lord, to put hot bread in the day when it was taken away.

7 Now a certain man of the fervants of Saul teas there that day, detained before the Lord ; and his name teas Doeg an Edomite, the chiefest of the herd-men that lelinged to Saul.

Now a certain Man of the Servants of Saul was there that Day, detained letter the Lord.] It is not to be imagined, that he was detained here by Force and Constraint; but by some Now he

had upon him, or other Religious Performance, to which he had obliged himf lf.

was Easm: But he was profelyted to the Jewish Religion.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste.

He pretended to Abonele, by that this was because he had not Time to go to his House: The King pressing him to be immediately gone about his Business.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,

behold, it is bere wrapt in a cloth behind the ephod: if thou wilt take that, take it: for there is no other fave that, here. And David said, There is none like that, give it me.

Behind the Ephod.] Behind the Place where the Garments of the Prichs hung, or were laid up. Of which the Ephod and its Appunt nances were the chief.

Decid thought he might use this, though it had been laid up in Good's Treasury as a Monument of his wonderful Mercy, because he was in great Necessity to provide for his own Desence.

10 And David arose, and sted that day for fear of Saul, and went to Achish the king of Gath.

A miscrable Condition! to be forced to flee to those for Protection, who were naturally his bitter Enemies. For this was the City of Golath whom he had slain; and whose Sword he had now about him. But, perhaps, he thought he should not be known; or being now in Disgrace with Saul, he thought the Philiptone might take him for Saul's Enemy, and so receive him gladly.

We are informed, in the tenth Verse of the following Chapter, that before David's Departure from Nob, he got the High-Priest to enquire of God concerning him: But what Answer he received, or whether he obeyed the Divine Direction or Admonition, is not said. It is certain, he sometimes governed himself by other Measures; and it is as certain, he had always Reason to repent his doing so, as most certainly he did of his taking this Step of going to Abele. Our greatest Wisdom and Prudence, in any Case, is nothing equal to following the Directions of God.

not this David the king of the land? did they not fing one to another of him in dances, faying, Saul hath flain his thousands, and David his ten thousands?

It not this David the King of the Land?] They probably meant a chief Commander in Jirael, who was respected as the King.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

It is probable he had been at first well received, but this Discourse deeply assected him, and made him think himself not safe there. For when he found that his Fame was spread among them, as having slain such Numbers of the Philistenes, he concluded that they would be instigated to take Revenge on him, now they had him in their Power. And therefore he soon changed his Behaviour, and counterfeited Madness, that he might chape out of their Hands. And herein he shewed great Sagacity and Penetration. How great Danger he was in, appears plainly from the xxxivth and lvith Pialms, which he composed upon this Occasion. And he had indeed Need to consider it, as he does in the first of those Pialms, as a wonderful Deliverance, wrought for him by Goo himself.

and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is mad: wherefore then have ye brought

him to me?

Have I need of mad-men, that ye have brought this fellow to play the mad-man in my presence? shall this fellow come into my house?

C H A P. XXII.

1 David escapeth to the cave Adullam, where his kindred and others rejort unto him. 3 He entreateth a refuge for his povents with the king of Moah. 5 By the command of the prophet Gad he leaveth Adullam, and goeth into the land of Judah. 6 Saul heareth of it, and complaineth of his jerwants unfaithfulness. 9 Doeg informeth him of what he had seen at Noh, in regard to the friess giving Dawid bread and Goliath's favord. 11 Saul commandeth all the priests of Noh to be slain. 17 Which is executed by Doeg, and the whole city destroyed. 20 Abiathar, of the priess, only escapeth, who goeth to David.

AVID therefore departed thence, and escaped to the cave Adullam: and when his brethren,

and all his father's house heard it, they went down thither to him.

To the Caze of Adullara? Which was a strong Hold, a Chron. 51, 13, in the Tribe of Judah, Jun. xv. 35, unto which Tribe he belonging, might hope to find tome Friends there.

And roben his intelerencent is Father's House heard it, they reent description that are to him. I have a countert him; or to secure themselves from the Fury of rate. Who they thought might probably wieck his Hatted to Dazist upon them

2 And every one that that in diffiels, and every one that that in a bt, and every one that that das differented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

They lifted themicles under him as their Commander: Who was forced to take the Courte in his own Defence, that he might not be fiddled by fin, lifed. But Dever did not take thefe Men into his service, till in the Judgment of Judgment

but to I names of the best seen

It a very probable, that the weter at Monot abandoned profigate Principles, who pand have respondy to cheat there to differ and problem of the Poster they were in-Hope of gening a dar han the had the been the Cafe. Divide yould be ver have been able to have kept them under that tract Order and Did-pline that was find the dist. Nor would they have communed with team to long, and abode with him in dicary become Se or todow deben wherebever he was difpoted to Lad them. The rank the Temper, or Behaviour, of Men of profile Principles And, therefore, there is Real for to ceachide, that they we elections who were brought into Difficle and I overty by an avolvable Accidents; and, purhaps, by the Opportion of seed, and his Servants of Great Ones. But, if they were not so to when they reforted to Dietric that they became so by his Possiphne, Influence, and Examples as fufficiently evident from their fabliquent Believe un. And it is likely, that David deharged those whom he I and of vicious Dispositions, agreeable to that noble and zealous Profession of his, Pjal. ei. 4. 'I will not know a wicked Perfon.' And again, zer. 6, 7, 8. 'Mine Eyes shall be upon the Faithful of the I and, * that they may dwell with me: He that waiketh in a pelicit · Way, he shall serve me. He that worketh D ceit, shall not · dwell within my House. He that telleth Lie, shall not tarry · in my Sight. I will early defiroy all the Wicked of the Lam. And it is probable, that Day to had an Ege to thote that referred to him, in the Composition of the assisth Power, which contains the nobleft Encouragement to Picty and Vutue, from in Affinance that all fuch as are foldevoted, are the immediate Care of Gong as all those of a contrary Chalacter are his Abhorrence. David, in this Praim, declares and fets before them his own Experience of this, and call upon them to tagic was neethat the Lord of Good. It is not unlikely that Day of old fed this long to be frequently fung by them, joining in it himself. And there certainly cannot be a noble. Componition than it i, not any Altenger Incitements to Picty than it contains.

and he faid unto the king of Moab, Let my father and my mother, I pray thee, come forth, and b. with you, till I know what God will do for me.

And Daniel went thence is Mapele of Moale.] For the Moabites

were at Difference with Saul, Cir. xiv. 47.

Dated the rather hoped to this Kindness to be shewn to his aged Parents (who were not able to travel up and down, as he was likely to be oblifed to do' because he was descended from a Moabite, by the Mother's Side. The filial Tenderness of Dated here deterves our Admiration, who makes it his first Care to place his Parents in a Place of Safety and Ease; not being able to bear their being exposed to the Dangers and Hardships that the Necessity of his Assais obliged him to undergo. His Address to the King expressent the greatest Tenderness to his Parents; and the greatest Submission to the Will of God: "Let my Father and my Mother, I gray thee, come forth, and be with you, till I know what God will do for me.

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

All the Time of his Exile: When he wandered here and there, and had no certain Place of Abode. Being purfued by Saul from Place to Place.

Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

And the Prophet Gail. We read nothing of the Prophet before; and, it is likely, Good add from up at this Time, on Purpose to the Support and Direction of Davan.

any particular trong Place, where he new was. But in general, all those Places where he liep, hindelt ceneral d

Depart, and get thre into the Land of Judaled. Where the Pro-

Com, and it bis own Impersors.

Then Darield protely on a non-ortoit of the of Harrish We find is to, and other modulify ared Places. At Least we have no Account of his happearing limitely and $h \in M$ as we are easy frequent. dreathous on the neighbourn of Place can be represent to their a title, Ca. It is then at a most likely that he employed his Man in the noble and inetel Work of contrading thefebourd Defaits, in order to fullfiff them without in ming at a and at the fame. Time improve his Country. This was a Work worthy of Dicyin, and what we may readily conclude whild come into the Maid of forgreat, to pendent, and for active a Min as he was. It civilia Praise feems to have been wrote and it the fell orefly; and fome other of the Palms feem expr flive of what David hunfelf experienced an fait these Deferts is 3, here we may contemplate and advance the wonderful Ways of Provinced, which works by Means to our fludgment fectaingly the mofficient trary, and which yet directly advance its Purice in . The cruel Perfecution of D was by Sand, Rended without D abt, not only grievous to himfelf, but gave all good Man Concern, to fee for worthy a Man thus perfected and hunted almost to Death: But highly advantageous were this Perfection to Dovin, at the Time Time that it appear I for grievous. To drive him from Places of Parc, and from Tube to Tribe; what was it but to exhabar is a more everafively? Them all? What was it but to render his Patience, las Piety, his demperance, and his Fortitude, or confidence I and by that M ans to open him a Way to the I turne. Thus is Provides a often doing the best and what it I sings for us, when we think it not only regardlers of us, but even afflicting us fore

- of When Saul heard that David was difeovered, and the men that a rewith him, now Saul abode in Gibrah under a tree in Ramah, having his spear in his hand, and all his fervants were itanding about him.
- 7 Then Saul faid unto his fervants that flood about him, Hear now, ye Benjamites, Will the for of Jeffe give every one of you fields, and vineyards, and make you all captains of thousands, and captains of hundreds.

Give ever, one of you Field and Vineyands. AND make you all Captum of thousand and Captum, of Humards i). This should be translated, give you Fields, &c. On make you Captums, &c.

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or showeth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

That all of you have confined against now.] To conceal David's Designs from him, if not to assist him in them. The Spirit of Jealousy always possessed those who are engaged in such bloody Designs, as Saul had against David: Which all good Men abhorred.

He suspected Jonathan had made a League with Dan d; but did not certainly know it, much less what it was: And was very much vexed, that none were solicitous enough to him, to make

a Discovery of it to him.

His Jealousy even carried him so far, as to make him suspect that Jonathan not only sided with David, but had encouraged him to take up Arms; and to appear openly, as having many I riends and Partakers: For since he threw the Javelin at Jonathan, it is likely he absented himself from Court; or did not appear so frequently; or looked discontented, when he came into his Presence.

- done just counting to Noby to Alamakah the fon Juliord. of Alacos
- a. And he supuled of the Love for him: and gardhany this, adgave his the tword of Gohath to be a militarie.
- which is the first $\{m_i\}$ Sense think $D_{i,j}$ in this The case is the state of the st $x_0 \ge C_0$ by for each I Im can be C = P and S typicks of his faile A original. For p_{A} is p_{A} , we note that a strict which follows is: $And D_{AB}$'s We will be count a in represent Things wrong, concealing the 1 to and have grown to all Durings Proteined to disministic but irringation as at the way in a Protownia Docent against the Kings. Whereas, the Prett was made to believe, that David. we gotion about the Karjas balinets, and upon that Account affifted to a

The Continue of a conservation the Sound of G bath the $PI_{t+1} = \dots = \mathbb{N} + \mathbb{N}$ in the highest t and t is a very well knew . But D_{SSS} re- ${f p}_{i}$, ${f p}_{i}$, ${f p}_{i}$, ${f p}_{i}$, ${f e}_{i}$, ${f e}_{i}$ by the aberted Daxid in this Cent. figuracy. Who is the first of which Dazia accases him; no-

thing being books from the Little

to The both being feat to call. Ahimelech the prieth the for exhibition, and all his father's house, the profes that agree in Isobi and they came all of them to the king.

15 Am. Saul flaid, Hear now, thou for of Ahitub: he answered, Here I am, my lord.

The Mark Shull faid unto him, Why have ye conquatil it and med thou and the fon of Jeffe, in that thou halt liven him break, and a Evord, and halt erapined of God for him, that he should rife against me, to a mowait, as at this day?

as Then Am which andwered the king, and filld, And who to be faithful among all thy tervants, as a David, which is the leaghs ion in law, and goeth at thy bidling, and is no surable in thine house?

- $T^{**}(s) = \{(s, t), t\}_{t=0}^{t} \in S_{t}(s) \in S_{t}(s) \in S_{t}(s) \in D_{t}(s) \in S_{t}(s) \in S_{t}(s) \}$ with $t \in S_{t}(s)$ $H(I_{2}, g_{1}, \dots, g_{n}) = i_{n} \in m_{n}$. The instanton be happed derbat after Sand has a consequence of Dieter of a Contpict of against him; that the 11 herbrett would fay that he was to a faithful. The Sente of the whole Very is, that fines Dated had been held by all to be a most loyal but at as well as a Perion of great Hosa meeting that is because with the King, having nemated in-Day 100 to 100 the block but that Day I was lent by the 1 King a boat he was equationic Butinets of public Concern; and do the control of ake came to advite with Gon, as a he had come to the form. The masswas not the first Time (as he Tùth on the react the first that so had committed the Davine Majetty. In him, it is the commentating the Good of the Kingdom.
- a D. l Trich b . . r to enquire of God for him? bearing a meaning the king impute any thing unito has breadly roots all the house of my father: for the actional races mataing of all this, lefs of more.

Did I to in I am to consider the confort I mill He defined that the many too he will be a continue must be for the had berepolicies of the figure Principles, and any Impuration of Guilte.

 $(B_n)_{n\in\mathbb{N}}$ to $(n,n)\in\mathbb{N}$ by which however charged withal; Con-

April ory again to the training of the

- In most of him has have, and from the whole Behaviour $|\mathbf{o}^{i}|D_{i}$, that though D_{i} explor, it appears that though D_{i} e, care, and of Color, but boold at in fach an obscure Manner, achor of a die Prien know his to. Cheumfrances, which was the Remark to the the Antwer, if he received any, was for obliched as a final uncertaid it, and therefore took the majoral and Soft of the first training bandels into the Hands of Allaba
- 16 Ynd the ka g faid, Thou shalt furely die, Alamcican, thou, and all thy father's house.
- A condition of the Fourthand the reft of the Priefts done, to a first a bloody Execution &
- are a And the king faid unto the footmen that stood about low, I wa and flay the priests of the Lorent, Lacente their hand also is with David, and becaute they knew when he fled, and did not shew

of a maker his equile I don we, which it to me. But the fervants of the king would not which the fourth states of Said, and faid. I have the open forth their hand to fall upon the pricits of the

> In this undoubtedly they were professorthy, but had been more to, had they comagnorily the of the Part of thefe innecent Perfors, and remonstrated to Same against this Couchy, as contrary to all the Laws of God and M. a. And if their Reations. and Prayers proved increctual, they it ld have treated this Command as the Dictate of Saad. Mel, achely, or Evil Spirit, and have given tome Oppostunity to that innucent Pertons to chape out of his Hands, inflicad of flanding family by to be them fall, contrary to all Laws Divine or Haman, by the Hands of a Foreign Band, the Ministers of a rytam's Cruchy.

> 18 And the king faid to Doeg, Turn thou and fall upon the prieffs. And Doeg the Edomite turned, and he fell upon the prieffs, and flew on that day fourfcore and five perions that did wear a linen ephod.

> And Doeg the Edemite turned and fell up in the Priefly.] The Country of Dog is here again very properly repeated, that it might be understood that no Lrachte could be guilty of such an horrid Ctime.

> That did accar a linen Ephod.] i. e. Ministred unto Gon: But we are not to understand by the Episal fuch a Garment as the High-Pricit wore, for this is duringuithed from that by the Matter of it, which was merely Limin. The Priests had probably all put on this Habit on Account of appearing before the King.

> 19 And Nob, the city of the priests, smote he with the edge of the fword, both men and women, children and fucklings, and oxen, and affes, and theep, with the edge of the fword.

> Thus did Saids who fone Time before, in Regard to the Sinners the *Jimalekit*, q had faved of those whom he had a Diwere Command to uttaly defiroy, now interly extirpate those whom he had not only no Divine Command to 1 tay, but whom he had no last Pretence either Human or Divine, for to

> Try an the Joseph Hittorian, in relating this, reflects on the Depta my of the Human Nature, which when it is in a private Station, thirtly and willingly confines infelt within the Bounds of Right and Juffice, but when it has gained an uncontroulable Power, tianks it has a Right to trample upon all Laws, as well Divine as Human. We ought therefore to pray (as Juffin Martir fays) that Kine's and Rulers together with a Royal Power, may be found laving a liber Mind. Ot, as Le Clere observes, we ought never to pur fuch a Power into any one's Hands, as to enable them to trample upon all Laws, and the common Rights of Mankind. Whether the linaelites athitted in the Evecution upon the Inhabitants of Neb does not appear, or whether it was performed by Doeg the Editmite, and the reft of Saul's Hirelings. But it was fufficiently thameful to the Imachtes, that they did not even fland up to prevent fuch a cruel Matlacre.

- 20 And one of the fons of Ahimelech the fon of Ahitub, named Abiathar, escaped and sled after David.
- 21 And Abiathar shewed David, that Saul had flain the Lord's priests.

We have in what has been just related a remarkable Infinite. of Goods turning the worth Devices of the Wicked to the Purpoles. of his Providence: For in all this was fulfilled the Word of the Lord against the House of Ek by the Prophet, in the $f \in \mathcal{A} \subseteq G(a)$ ter of this Book; and by Samuel when he was a Child in the Hard Chapter. For when Eli had grievoully effended Gon Licause vis Sons made themseries rule, and he restrained them not. 600 denounced his Vengeance against his Race, and declared that they thould be cut off by a fudden and furprising Dethruction in one Day; as may be feen in the fecond and third Chapters of this Book. Diexid, it is likely, compafed the 52d Pialm on Occasion of this Slaughter of the Priefly, and Abiathar fleeing to him for Protection: And the first Verse, though the rest of the Pjalm is applied to Doeg, feems to speak of Saul himself. Why bousseth thou thyjelf in Mijchief, O mighty Man? The Goodneys of God endirectly continually.

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would furely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide

23 Abide thou with me, fear not: for he that feeketh my life, teeketh thy life, but with me thou fhalt be in lateguard.

David comforts him with the Afforance, that he would take as much Care of him, as of him felt.

Rut worth no to an invest be in Supermond.) For he triated Good would make a so thus Promite of picteeting lami, till be was made King of Jours.

C H A P. XXIII.

Dazid foll enquering of the Lord, goeth to the relation Kellih of prefedit, the Period ne., 5. All to deal ceretic and omittee the Prehime with a great flat there. 7 Soul intent the total Dazid of Kellah. An And Cod intentil David, upon the enquering of time that the inhabitants well accept him up to Saul. 13 Dazid exopeth from Kerial, and goeth into the inhabitants of Zipi. 10 Where Jonathan meeteth lime and they renew their covenant of friendjesp. 19 The Ziphites disover kim to Saul. 22 He is in danger of being taken at Mison, by Saul, but is delivered by Soul's heing called in hajte away to juffee, a judden invafilm of the Prihlines.

HEN they told David, faying, Behold, the Philitines hight against Keilah, and they rob the threshing-sloors.

Or, they had take During Wee. For this was done before alleat are came to him to tell him of the Slaughter of the Prieff, were to where it is faid he left to During to Kinele. Which was a City in the Tribe of Judal, J.M. NV. 44. Which the Plady me now be fieged, being encouraged thereinto, perhaps, by the News they heard that During was forced to the his Country.

And the file the Total eggs of Which were commonly with in their Cities; for the Convenience of Wind, to feparate the Chatt

from the Corn. See Rate in. 2, 15.

2 Therefore David enquired of the Logo, faying, Shall I go and fruite thefe Philiftines? And the Logo faid unto David, Go, and fruite the Philiftines, and fave Keilah.

And David enquired of the Lord, Fiz. By About ar, who, as is mentioned in the 6th Verse, had brought the facred Ephod with him, with all Things belonging to it that were made Use of, or

put on, in confulting of Gon.

Shall I go and finite these Philipines? And the LORD faid unto David, Gs, and imite the Philipines and jave Keilah.] A remarkable Instance we have here of David's Love to his Country: Unto which he did not become an Enemy, when he was banithed from it, and not only to, but he hafted to its Affifiance unfolicited. This Action of David's in going to the Relief of Keilah, is one of the most extraordinary ones recorded in Hiftory. Another Man in Data's Place would have rejoiced at this Invation, and, perhaps, encouraged it; and this both from Self Prefervation and Policy: Fuft, because he had nothing to fear too himfelf, whilst Saud had fuch an Enemy upon his Hands; and, fecondly, because the Diffress of his Country was the likeliest Means to bring Saul to Reason, and force him to recat, and be reconciled to, his best Champion. But Danid was governed by other than thefe nation Views! nor Safety nor Horour were definable to him, purchated by the Diffreis of his Country, and his Eriends. His Bosom bear with an eager. Defire to relieve Kenial. But it was not in Adventure. to be unadvifedly undertaken; and therefore he inquired of Goo, faying, Shall I go are omits the Philippin s?

This feems one of those Padlages of Scripture that give Evidence of their own Truth. None but a Hero could put the Question! and none but Gop could resolve it: And the Lord ford unto David, Go, and invite the Philistines, and save Kellah.

But still we find his Men thought the Undertaking too desperate, and loudly disclaimed it, saying, Behold we be opened here in Judab; I see much more then, if we come to Keilah, against the

Armies of the Philippines ?

They had more than Difficulty enough to defend themselves against Saul, where they were; and could it be less than Madness, to provoke more and greater Armies? Doubtless Saul would fend Forces to beat off the Philippines, and then they should be pent in between two hostile Armies. And yet, notwithstanding all this, Direct undertook and atchieved the Adventure; which it was impossible he should, against such Fears, and such Reasonings of his Forces, from any Motive, other than the Assurance of Divine Protection and Aid: Which sully consists the Scripture-Account of this Matter.

3 And David's men said unto him, Behold, we be afraid here in Judah: how much more then if we

come to Keilah against the armost of the Palle

They argued hyshall this Lap 1 day, be and the disk thank two fits were a think or a constant to fit with a Relief of Kenne octoor of both as

And the Loren artwered him and the Loren artwered him and the Police Constant will active the Police Constant to tome hand.

Then Double quarter the Lord set again j > 1 . Les own Substaction, but for thems.

- 5 So David and his men went to Kelli', and fought with the Philithnes, and broader a last train cattle, and foote them with a great daughter. To David faved the inhabitants of Kellah.
- He teems to have purfued the P(r) time to their own Country's From whence he brought their Cattle.
- Ahmelech, fled to David to Keilah, wer he came down with an ephod in his hand.

To And it was told Saul, that David was come to Keil at and Saul (aid, God hath dlavered ham into nune hand), for he is thut it, by entering into a town that hath gates and bars.

And Saul tasis. Golden is discovered to mode more Head.) Stronger Thought of Saul that the shead and imagine Core had worked to bring an imagent and virtueus bran rate the branch, who was a Contemner of Goo, a Bircker of his Conneutable too and a Trampler on all Laws, Human and Diving. But had senge are forpuled up with Pride and Arrogance, their they took upon their most unjust and cruel Measures as hight, and on himself of the function to think that Goo, the Rion had been allowed to prefinis Name into their Service, and to boast of his being on their Side.

8 And Saul called all the people together to war, to go down to Keilah, to beliege David and his men.

He pretended, it is likely, as may be inferred from the follow-ing Verse, that he would go, and b, averg door the Philymer's But his inward Intention was to go against Duesd.

of And David knew that Saul fecretly practifed muchief against him; and he said to Abiathar the priest, Bring hither the ephod.

Which no doubt Abrathar put on: Otherwif he could not have inquired of the Lorn by it.

fervant hath certainly heard that Saul feeketh to come to Keilah, to deftroy the city for my fake.

Then faid David, By the Mouth of Aliathar.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy fervant hath heard? O Lord God of Itrael, I befeech thee, tell thy fervant. And the Lord faid, He will come down.

He well come deven.] Fiz. If David stayed there, for that is plainly understood, for as David's being there was the only Montive of Saut's coming; therefore if David departed, Saud could have

lave no Occasion for comiag, and accordingly we find he laid ande his Delign as foon as he was aftermed Dazid was eleaped.

12 Then faid David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord laid, They will deliver the up.

Gon few the bafe and committy Disposition of the Hearts of the Inhabit ints of Kenah; who though they is id been to lately delivered by David, yet would have d'ivered him up, had he Hayed in one them, at the first Appearance of Side Simv coming agoutt toom. And from this Inflance, an ingratous Writer of server, we may form an Idea how the Divine Prescience or Least section of is confiftent with the Human Free-will. The Inhabitants of Keilah acted freely, jult as their own Hearts distated to them; they were at Liberty to behave tauthfully to Dazid had he flayed among them, as well as to betray him. Gon did not there one pronounce that they would deliver him up to Saul, becaute they were under any absolute Necessity of doing so: But Cian law and's secret Deligns, and he fear hed the Secrets of the Heart of the Killarletes, and fare their Thoughts afar off. He perceived the fecret Workings of their Minds, and their Tendency to Fear and Bafenets. And therefore he pronounced, when Dawid enquited of him, They with deliver thee. Any Person who could have known as much of the Secrets of the Hearts of the Kenathere, as Goo did, might have pronounced the fame concerning them: Bur it s the Property of Gon only to fee the Secrets of the Heart. And is this Power in hun extends to every Man that cometh into the World, and as fully as it did to the Kitatinto. we may early concrive how Goo foreknows all the Changes of Events in this Woold from the Beginning to the End, though be leaves the Human Mind to act of itself freely; and only, by his fuper-in ending Wildom, directs al! Events to his gracious Purpoles, and to produce Good from Evil.

13 I Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whitherfoever they could go: and it was told Saul that David was escaped from Keilah, and he forbare to go forth.

Then Durvid and his Men, nebich were about fix hundred.] His Forces were increased two hundred, since the famous Victory over the Philipines at Keslah.

Whither soewer they could go.] Viz. To the first covenient Place

of Safety that a Way lay open to.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: And Saul fought him every day, but God delivered him not into his hand.

As Saul confidently prenounced he had when David entered into Keilah; " God bath deservered him into my Hand." And therefore the Sacred Writer, to shew the Vanity of that ill grounded Confidence, maketh Use here of the very same Expression 1everfed.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 M And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

Jonathan did not strengthen David with a Supply of Money or Men, or any other Help of this Sort, but with a truer and greater Strength. He strengthened his Hand in God. That is, he consoled him with Considerations on Goo's Goodness and Power, and the Immutability of his Promise; that, innocent as he was, he might safely confide in the Almichty's Protection; and might rest assured that God would bring to pass that which HE had spoken, in bringing him to the Throne, notwithstanding all his prefent Dangers.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

And the Pairle Fig. over Thad: And I fall be next unto thee.] Or, Hiller in the Aller of this English. The first Part of this Jonathun might well speak, a. he had the Promise of Gon for it,

which must stand; but the other he spok, in Human Confidance, and the Frent shewed how little is to be built on that . He ought, as we ought all to do, to have spoken in the Language of St. James, If the Lord a Al, I fi all be next unto thee.

And that also Saul my Father knoweth.] For he remembered what Samuel told him, Cl. xv. 28. and by his wonderful Succeffes, very probably thought David might be the Petton of whom Samuel lpake.

18 And they two made a covenant before the Lord: And David abode in the wood, and Jonathan went to his house.

We have Reason here to admire the sincere Friendship of Jonathan, which remained so unshaken to David in all Events, as well in his Adversities and Dangers, as in his Prosperity and Successes.

19 ¶ Then came up the Ziphites to Saul to Gibeah, faying, Doth not David hide himself with us in throng holds in the wood, in the hill of Hachilah, which is on the fouth of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the king's hand.

21 And Saul faid, Blessed le ye of the Lord; for ye have compassion on me.

Saul, notwithstanding all his Injustice and Cruelty to David, still supposes himself to be the injured Person, and his Cause the right one. Thus too often do Men let their Paissons blind them, so as to persuade themselves that the most unjust Things are equitable.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very fubtilly.

Go, I pray vou, prepare vet.] Or rather make yourselves more certain of this, for so it might be translated, and more agrecable to what follows.

23 See therefore and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the fouth of Jeshimon.

Having heard what the Ziphites had undertaken, David disappointed their Design, by going into another Place; with which, it is likely, they were not so well acquainted. For Maon was a distinct Wilderness from Ziph: I nough both in the Tribe of Judab.

25 Saul also and his men went to seek him; and they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard that, he pursued after David in the wildernets of Maon.

Saul also and his Men went to seek him.] Hearing, it is likely, by the Zipbites, whither he was gone.

Therefore he came down into a Rock.] Some craggy desolate Place, where he thought Saul would not find him.

- 26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.
- 27 But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.
- 28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

That

That is, the Rock of Develops. Because God, by this Interposition of the Philippies, invading the Land just at this Time, which was brought about by my Postin ser, divided Carl from

 $D_{i,z'id}$, when he was coming up close onto him.

brom hence we may I am how the Dayes. Province is able to fave at all Times, when every Uncomfrance dense to be against us, and all contributing to but Defriction. Nothing could be more difficisful, naming mach pelas, than the Saman and Digital, at this lime, he was futrounded on all Sides, and the to the Austight's for Deliverance, and Good foon thexed in the that he can deliver at all Tunes. David composed the 5400 Pialm, upon this Occasion, from whence we may understand has Diffress and great Deliverance. The three first Verses of this Pialm are a Petition for Deliverance from his harmies then its full Purfuit of him; wherein he complains of the lightlice of thus fleeking his Life. To that he calls them Strangers, that it. Heatiers, it and duent from the Covenant of God; and Tyranis which have not Gon before their Eyes. The tourth Verfe begins, upon floing his Enemies ft up in their Purfuit of him, in July Affurance that Gon had heard his Prayer, and interpoted on his Behalt $\in B \times \mathcal{U}$ Goo is my Heiper, and concluding in the feventh Veife, with a grateful Acknowledgement that Gon had faatched him out et every Streight.

29 And David went up from thence, and dwelt in strong holds at En-gedi.

C H A P. XXIV.

1 David happening on Saul in a care at Engedi, privily cutteth of the just of Saul's robe, but sparet his life & Dout had atpealeth to Saul himself for its innover 16 riche across is tgeth David's righteoulness; and orivething in acceptance in feeting his lige. 20 the exette an oute of him, that he will not cut of his feed when we cometh to be king.

A ND it came to pass when Saul was returned from following the Philistines, that a reservoid him, faying, Behold, David is in the williernes of En-gedi.

2 Then Saul took three thousand chosen men or t of all Israel, and went to seek David and his nich s upon the rocks of the wild goats.

In craggy and bushy Places, where none but wild Goats lived; but he imagined David might there skulk: And theretoic tesolved to be at the Pains of searching for him there.

3 And he came to the sheep-cotes by the way, where was a cave, and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

And he came to the Sheep-Cotes by the Way, where was a Cane.] This Cave being near the Highway, and in the most frequented Place of the Wilderness, viz. near the Sheep-Cotes, where it is probable the Shepherds and Herdsmen resorted to feed and milk their Flocks, it is likely David made Choice of it, as being a Place most unlikely to be suspected. Or perhaps he was pressed so near by Saul, that he had no other Way of escaping. That his Distress and Danger was very great, may be gathered from the 57th and 142d Pfalms, which David composed in Commemoration of his Deliverance.

And Saul went in to cower his Feet.] To lie down to take some

Rest, being probably weary with his long Pursuit.

And David and his Men remained in the Sides of the Cave. The Cave being it is likely very large, and they at the farther End, they might see Saul by the Light of the Entrance without his seeing them, and whisper together what follows without being heard.

4 And the men of David said unto him, Behold, the day of which the Lord faid unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

We do not read any where that God made a Promise to deliver Saul into David's Hand: But so they interpreted what Samuel had faid, that God would take the Kingdom from Saul and give it to Dawid. And they having a Desire to return to their own Habitations, and likewise to have Preferment under David, desired him to make Ute of the Opportunity which now presented itself of destroying his Enemy, and advancing himself.

Tien David arise, and out off the Short of Saile P. h. frin. Which he might caply do as he was afterpo

- r And it came to pass afferward, the Direct be at Imote him, because he had cut en San--Ikut
- The Description in certain, off Soft States of the Remed no Way left for ricape; but he add tild himfelt in bord of the formation of Verte, to provide and the addition of the formation of the f of the color left of the far be but in the but in the whole is not extended and the great to among hid for a line between the order and we the highest configure and we there is an increasing to be the first of the middle with a magazine than they المرجانة المهر للمستقبلة المصافحات والحسانات
 - And he faid unto his men, The I is a forbil, that I should no the thing materials built rith. Load's anomalic to the tch to theme a head against him, leang her the anomic for the Longe-

And be find arts by Well When he retained active decreases they again product hence K. U. a.a.

Unto me Magnety to forth David that afterned him to be, and

that he was bound to be a filtful unto him.

The Loren's Armen [22]. Whom God hath appointed to be King a long as he live.

7 So David Layed his fervants with the fewords, and fullered them not to rife as mail Sadl. but Sadl role up out of the cave, and went on his way.

8 Divid alto arofe interward, and went out of the cave, and crud after saul, faying, My britth king. And when Saul looked behind him, David tho god with his face to the earth, and bowed himfeit.

A to a contract of the Care, and word after Sail, Paying, My Lord $\mathcal{P}_{\mathcal{F}}$ A $\mathcal{P}_{\mathcal{F}}$ and At sumpt to advanture to concount the Pied a ϕ of fich an energed Formy. But his Innocence and Constitute in Go carboldened him, especially having to thong an Lyncence 3 un of las Integraty.

" Til to Saul, Wherefore hearest thou men's words, faying, Behord, David feeketh thy hurt?

10 Behold, this day thine eyes have feen, how that the Lord had delivered thee to dry into mine hand in the cave; and some bade me kill thee, but mine eve spared thee, and I said, I will not put sorth mine hand against my lord; for he is the Lord's anointed.

But mine Eve spaced thee I A Phrase fignishing the taking Pity and Compatition upon those whom we have in our P wer to hurt.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the fkirt of thy robe, and killed thee not, know thou and fee, that there is neither evil nor tranf. Sion in mine hand, and I have not finned against three; yet thou huntest my foul to take it.

Moreover my Father.] Viz. By the Marriage of his Da Shter.

12 The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee.

The LORD judge between me and thre; and the LORD avenge me of thee.] It he still persisted to persecute him. But he doth nor, by these Words, averge me of thee, play God to punish iam for the Injuries he had done him; but only to vindicate and deliver him from his violent and unjust Persecution.

But my Hand shall not be upon thee.] He was resolved not to avenge himself: But leave it to God to do him Right.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

Men may be known by their Actions. And this is, as if Dawid had faid, were I so bad as I am represented, I should now have shewn it.

1 + After

14 After whom is the king of Hrael come out? atter whom coil thou purfue? after a dead dog, after a flea.

Dat. There employs every perfusive Art to move Said. He per et die ble as contemptible as it was potfible, that he and it convince Soul it was not for his Honour to take formuch. Plants tokill from, of he could.

17 The Lord therefore be judge, and judge beaween me and thee, and fee, and plead my caufe, and deliver me out of thine hand.

 $D_{c}(z) = \{b, z, 1\}$. So could not repeat this too often, that as 14that a hamilicabled hereafter to leave it to God to judge which or them was in the Right; and not avenge himfelf.

16 6 And it came to pass when David had made an end of tpealing thefe words unto Saul, that Saul taid, I this thy voice, my fon David? And Saul litt up his voice and wept.

Tho' he stood at such a Di-Rance, there is early be could not know him by his Face; yet Le vice well know his Voice.

Art Sund at the Took, and weept] His Heart being mollified at present, by this in smallell'd Kindnels of David in sparing his Life when he could have taken it away.

17 and he fiel to David, Thou art more righteous than I for thou hait rewarded me good, wher as I have I wanded thee evil.

18 And the hat thewed this day how that thou halt door with me; foralmuch as when the Le le had delivered me into thine hand, thou killedft me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hall done unto me this day.

For it a Mor find his Events, will be let him go well away?] i. e. He will certainly deftroy him to fave himfelt. The Behaviour of Dazza therefore showed he had no Enmity to Saul.

20 And now behold, I know well that thou shalt furely be king, and that the kingdom of Ifrael shall be established in thine hand.

The fowender ful Previdences of God over David, and David's no let wonderful Virtue, at laft convinced Saul that God defigned him to be the King of His People, and that none could hinder hi Effablishment.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my feed after me, and that thou wilt not destroy my name out of my fathers house.

As it was usual for Kings to do in those Days, they generally defliceing the Family of those unto whose Thrones they were ad-Sanceda

22 And David sware unto Saul: and Saul went hom"; but David and his men gat them up unto the hold.

For he durst not stay in such an open Place as he now was in; knowing Saul's Inconstancy of Temper It is indeed dangerous to truft a reconciled Enemy: And the Son of Sirach adviseth, E. dus Ni. 10, 11 Never truft thine Enemy: Though he humble himplie . I take youd Heed, and between of him.

There is formathing to noble and generous in David's whole Behaviour as related in this Chapter, that it is above all Encominm We cannot my any Thing in Commendation of it, but

what the Relation wielt goes beyond.

XXV. C H A P.

1 Inwest and . 2 Day of betaketh hangelf to the wilderness of Paran. 5 11 en ch to Nahal to alk some provisions. 15 But is contempin they and harliftly refused. 13 David in anger resolveth to defirey him and all his house. 18 But is pacified by the prudence and actidom of Aligaria 38 Not it in the 39 Dervil taketh Alegari to acije, tigetier with dienar 44 M. tal tanti fren given by Saul to Piairi.

A ND Samuel died, and all the Hrachtes were gathered together, and lamented him, and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

And Samuel died.] According to the best Chronologers, he governed I, rael after the Death of Facilitean Years or apwards, and hved about forty Years after, in the Reign of Saul, and then died.

And all the liraelites overe gathered together, and lamented l.m.] Such was his Virtue, and fuch was the Love the People bare to him, that the whole Nation bewailed his Lots. And it is no Wonder, that for rightcous a Ruler, and for just a Judge, should be uncommonly and univerfally lamented; especially when the Wildom and Equity of his Government, compared with S.141's Tyranny and Extravagance, made his Memory more dear, and his Lofs in re-regretted.

He was now attended by all Is ael to his Grave; and his Remains were, many Centuries after, removed, with incredible Pomp, and almost one continued Train of Attendants, from Ra_{-} mah to Conflantinople, by the l'imperor Arcadius, A. D. 401. How fingular was the Character and the Felicity of Samuel'

Devoted to Gop from the Womb, and worthy to be fo! Early dedicated to the Divinity, and hallowed by his Influence!

The Service of his Goo made the early Bufiness of his Life; not ever intercupted by any Thing, but the Service of his Country.

The Scriptures always give Delight to an attentive Reader, but the Pleature of peruting them is always heightened, when they demonstrate their own veracity.

No Man, in his Senfes, in the Vigour of Life, and in the Age of Ambition and Avarice, forced by no Danger, urged by no Guilt, and preffed by no Infirmity of Mind or Body, ever yet, voluntarily, and of his own Choice, refigned the Supreme Power, feeluded his Sons from the Succession, and elected two Strangers to it, in Succession, neither of whom he had ever seen before.

Now Samuel did all this; and therefore, when the Scriptures affure us, he did it by the Divine Command, we cannot help believing them. The Narration carries its own irrefiftible Evidence along with it. His Sons were indeed complained of, and deferved to be shut out from the Succession. But their actual Seclusion was only (as far as appears) in Consequence of Saul's DIVINE Defignation to the Throne. Further if it be objected, that the People desired a King in Samuel's Stead, it is granted. But yet his Refignation was not in Compliance with their Defire, but the DIVINE COMMAND. He was the Deputy of Gon, and would and could only refign at his Instance, and, when Gop commanded, he readily obeyed.

Happy Samuel' exalted to Supreme Power, without Ambition, exerting it without Oppression or Avarice, and refigning it without Reluctance!

Retiring (rare Felicity!) with undiminished Dignity, or, to speak more jultly, with added Honour, from the concurrent and universal Testimony of his Country to his Equity and Incorruption! Oh, would Princes to use their Power, or to resign it!

Illustrious in the Splendor of a Throne, and yet more so in the Shade of a Cell; so far from envying his Successor to the Supreme Power, that he pitied and he prayed for him. He had raifed him by the Divine Favour, but could not reftore him.

It were hard to determine which was happieft, Samuel's Life, or his Death. He lived to the nobleft Purpofes, the Glory of Gon, and the Good of his Country; and he died full of Years and Honours, univerfally lamented and defired.

Such was Samuel! Such always were, and fuch always will be, in a good Measure, all those whose Beginnings are laid in true Religion, whose Duty is their Delight, and their Gon their Glory.

And buried him in his House at Ramab.] Where, it is likely, there was a Place, in which his Family was interred, in forme Para of his Garden: For they had then no publick Places of Interment.

2 And there was a man in Maon, whole posses fions were in Carmel, and the man teas very great, and he had three thousand sheep, and a thousand goats: and he was thearing his theep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife, Abigail: and the was a woman of good understanding, and of a beautiful counter nance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

Nabal by this Character seems to have been uncharitable, and oppressive in his Dealings.

4 ¶ And

4 And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David faid unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace it unto all that thou hast.

And thus shall ye jay to him that liveth in Prosperity.] In the Hebrew the Words are only, to bim that liveth . But the Word Life in Scripture figuifies Happiners, as Death fignifies Milery.

7 And now I have heard that thou hast shearers: now thy thepherds which were with us, we hurt them not, neither was there ought milling unto them, all the while they were in Carmel.

He represents the good Demeanour of those who belonged to him, while they were in his Neighbourhood. And fuggetts, that he would not have had fo many Sheep to theat, if his Men had been like others, in their Condition. But tho' they were Soldiers, and in great Necessity, they never took any Thing from him.

8 Afk thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: for we come in a good day give, I pray thee, whatfoever cometh to thine hand, unto thy fervants, and to thy ion David.

Most obliging Words, and tall of Respect. Mixed with frong. Argument, ; from that harmb Is and mendly living in his Neigobourhood; and from the prefent Feffival which Nabal kept, when Men's Hearts used to be open and boundful. And they did not defire Delicates, but any Thing that was at Hand, which he could fpare.

- 9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and cealed.
- 10 ¶ And Nabal antwered David's fervants, and faid, Who is David? and who is the fon of Jeffe? there be many servants now a days that break away every man from his matter.

He reproaches them all as a Company of Fugitives and Vagabonds; and taxes David as it were with Infidelity to his Matter Said. A most rude and brutish. Answer to such a civil Message. and humble Request.

- II Shall I then take my bread and my water, and my flesh that I have killed for my thearers, and give it unto men, whom I know not whence they be ?
- 12 So David's young men turned their way, and went again, and came and told him all those sayings.
- 13 And David said unto his men, Gird you on every man his fword. And they girded on every man his fword, and David alfo girded on his fword: and there went up after David about four hundred men, and two hundred abode by the stuff.
- 14 \ But one of the young men told Abigail Nabal's wife, faying, Behold, David fent mefsengers out of the wilderness to salute our master; and he railed on them.

But one of the young Men.] Of those belonging to Nabal. Who can chuse but admire the Wisdom and Fidelity of this Shepherd? who admonished his Mistress of the Danger her hamily was in; as he rationally concluded from the rude Abuse that had been put upon David; whose Merits he honestly set forth before her.

- 15 But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.
- 16 They were a wall unto us both by night and day, all the while we were with them keeping the fheep.

This Servant said more than David's Men had said of themselves: That they not only did them no Hurt, but were a Guard and Defence to them against Robbers, and against wild Beasts.

17 Now therefore know and confider what thou wilt do: for evil is determined against our master, and against all his houshold: for he is full a son of Belial, that a man cannot speak to him.

Nabal must certainly have been a most churlish brutish Man to extort this Character of him from his own Servants.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of purched corn, and an hundred clusters of raisins, and two hundred cakes or figs, and laid them on affes.

This shows he was a great Man, who had such Plenty of Provitions in his House.

19 And she said unto her servants, Go on before me, behold, I come after you: but the told not her hufband Nabal.

And faid unts her Servants, Go on listore me, be's's I, me after you.] They carried the Prefent; that Dazid beholding it, reight be a little mitigated before the came to him.

- 20 And it was se, as the rode on the all, that the came down by the covert of the hill, and behold, David and his men came down against her, and she met them.
- 21 Now David had faid, Surely in vain have I kept all that this fell is hath in the wildern, is, io that nothing was miffed of all that pertained unto him: and he hath requited me evil for good.

Though Fast d justly thought be had no Pight to take any of the Flock et Nabal by Way of Plunder; yet when he and his Men had taken the Prouble of detending them for i me I me from all Damage which perhaps they otherwise could not have entirely etcaped; he concluded, and with much Rea in, that he and his Men when reduced to Necessity, had a Right to relike something by Way of Gratuity from Nabal for the Services they had dane him.

22 So and more also do God unto the enemies of David, if I leave of all that partain to him by the morning light, any that pisself agualt the wall.)

So and more aline de God unto the Enemies of Durid] The Meaning of this feems to be that David withes that God might blefs ms Enemies, and pour beil upon himself if he did not destroy Nabal and his bamily before the Morning. Cruel and abominable Resolution to call God to witness to! Here we have a flagrant Infrance how needflary our Saviour's Advice in To watch uguinst Tempiation. David's Wrath, tho' undoubtedly justly moved, here carried him to a Pitch, that it executed would have filled him with Remotle, Sorrow, and Shame; as it could no Ways be reconciled to the Laws of that God who was his Helper and Defender, and the Lifter up of his Head. In which Laws too he was so well instructed, and therefore out 't to have let those have suled him, and not his furious R i nument. Had he attended to thefe, he would have found that he had no Right to destroy Nabal, because he was ungrancial and abusive, much less to deflroy the Innocent with the Guilry, and thout off a whole Family for the Fault of one Man. This do we farally err when we leave the Counsels of Gon, either of Reason or Reve-LATION, and hearken to the Dictates of our Passions. The same unbiaffed Reason that kept David trem taking any Thing from Nabal's Flocks when they were in the Wilderness, would have told him it was unlawful for him now to duttrey Nabal and his Family because he had retused his Request; but it was his Pasfions spoke to him now, and by their turnultuous Violence drowned the still soft Voice of Reason and Religion. That this was truly the Case, appears plainly from that high Satisfaction and Pleasure which David expresseth in the 32d Verse, &c. when Abrgail by her Prudence had prevented him from executing his Purpose. If such a Man then as Dured fell into so great a Sin, (for Abigail's Prudence only prevented it) by hearkening to the Dictates of Passion, how careful eught we to be never to hearken to them, but to ftop our Ears, charm they to our feeming never so wisely; and to conclude that Poison is in them how-69 CLAL

ever fair they feem, and that they will certainly lead us wrong, whatever strong Pretences they may make to be followed. It must be allowed that Danid had in this Case every Thing that rould prevoke a Man to so cruel a Revenge, and make it appear almost reasonable. He was not only refused a reasonable Supply of Provisions from a very rich Man who abounded, when he and his Companion, were in Likelihood of perishing for Want, or at least in extreme Distress; but he was treated with the most infol me and contemptuous Language from a Person whom he independent great Services to; but still David's own Acknowledgment, the 12. So, makes it plain how little he would have thought himself justified in the Execution of his cruel Resolution when his Passions had subsided, and less an Entrance to the Voice of Reasonal & Religion into his Heart.

I in It significates against the Wall.] Or rather watereth against the Wall. This is an Expression signifying an entite Destruction.

23 And when Abigail saw David, she hasted, and lighted off the ass, and sell before David on her sace, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be, and let thine hand-maid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

And fell at his Feet, and faid, Upon me, my Lord, upon me let this Iniquity be.] She applies herfelf to him, in a Speech full of Prudence; begging, like an affectionate Wife, that the might suffer, not her Husband.

man of Belial, even Nabal: for as his name is, so is he; Nabal is his name, and folly is with him: but I thine handmaid saw not the young men of my lord, whom thou didst send.

She represents him as a Man that offended out of Folly rather than Maiice; which might a little excuse his Rudeness. Nabal in the Hebrew signifying a Fool, tho' not one by Nature, but rather thro' Pride and Insolence.

26 Now therefore, my lord, as the Lord liveth, and as thy foul liveth, feeing the Lord hath withholden thee from coming to fred blood, and from avenging thyself with thine own hand: now let thine enemies, and they that seek evil to my lord, be as Nabal.

Nothing could possibly have been spoken to David with store Effect to turn away his Wrath, than thus to infinuate such an Opinion of his Goodness and Clemency, as already to conclude she had diverted him from his Purpose; or rather, that God had interposed by his good Providence, to hinder him from shedding Blood. Besides, the here prudently contrived to bring David under a sacred Obligation to save her Husband and Family. For it was esteemed that he who we adjured in the Name of God to do any Thing that was lawful, was obliged to pay Regard thereto, as it would otherwise be shewing a Contempt and Disregard to God in whose Name it was requested.

Now let thine Enemies, and they that seek Evil to my Lord, be as Nabal.] That is, may thou have no worse Enemy than he. Or, may thy Enemies have no more Power to hurt thee than Nabal hath. This is another Argument to persuade him to Mercy, that Nabal was so inconsiderable, that as he would do him no Good, so he could do him no Evil.

And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

And nove this Blessing, That is, This Present or Gift. The same Phrase used in Ch. xxx. 26. 2 Kings v. 15.

Let it even be given unto the young Men that follow my Lord.] She speaks so humbly of the noble Present she had brought, as if it was unworthy of David's own Acceptance.

28 I pray thee, forgive the trespass of thine hand-maid: for the Lord will certainly make my lord a sure house: because my lord fighteth the battels of the Lord, and evil hath not been found in thee all thy days.

I pray thee forgive the Trespals of thine Handmaid.] She still speaks as if the only had been the Offender.

For the LORD will certainly make my Lord a fure House] She delicately infinuates that he should be good to her, as God would certainly be to him.

Because my Lord fighteth the Eattles of the Lord; and Evil harb not been found in thee all thy Dear! She puts him in Mind of all his Heroical Acts against the Philytones, and other Enemies of his Country; and that lather to he had been blameless, and done no Hurt to the Invalities. And therefore hoped he would do none to her, and her hamily.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the Lord thy God; and the souls of thine estemies, them shall be sling out, as seet of the middle of a sling.

Tet a Man is resen to pursue thee, and to seek the Soul.] Saul she means, who restlessly endeavoured to take away his Life.

Rut the Soul of my Lord shall be bound in the Lundic of Life, with the Lord thy God.] That is, God will preserve thy Life; for no more is meant by the Word Soul here. It is a metaphorical Expression, because those Things which we would not have lost, nor scattered about, we are wont to bind up in Bundles.

And the Souls of thine Enemies, them shall be sling out, as out of the Middle of a Sling.] As we bind up Things, to preserve them from being thrown about and lost: So we put Things into a Sling, that they may be cast out of Sight, or a great Way from us.

30 And it shall come to pass when the Lord shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;

griff and this shall be no grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the Lord shall have dealt well with my lord, then remember thine handmaid.

She reserves the most Divine Argument to the last; that he would have a clear and quiet Conscience, and not be disturbed with a Remembrance that he had shed the Blood of the Innocent, or otherwise avenged himself, which was what belonged unto Gop only:

But when the LORD shall have dealt well with my Lord, then remember think Handmaid,] Or, Thou wilt remember think Handmaid. Resect with Pleasure on her having prevented him from shedding Blood.

The Scriptures are not only able to make us wife unto Salwation, but to instruct us in every Matter of Prudence and Wishom. What a fine and instructive Example have we here in Abigail, of acting with Prudence and Spirit in the most dangerous Conjunctures, instead of setting down in an useless Despair. And of softening, by a wise Submission, the most outrageous Anger. Soft Words turn aside Wrath. Good for us would it be, many Times, would we prudently, like Abigail, make Use of them. The Energy, and Address of Abigail's Behaviour and Speech, are such, that we may consider the Whole as a Masterpiece of Good Sense and Prudence. Her Speech cannot be illustrated by Words, in any adequate Degree, but every one who reads it must feel it.

32 ¶ And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

He was so moved with this pathetical and reasonable Speech, that in the first Place, he acknowledges the good Providence of Goo, which directed her to come so seasonably to prevent the Effects of his Anger.

David had too good an Heart, and was too well acquainted with the DIVINE LAWS, to think that his rash Oath obliged him to commit such a Piece of Wickedness, as what he had sworn. And hesitated not to conclude, that God would be better pleased by his imploring Pardon for his rash Oath, and not sulfilling it, than by the most punctual Execution of it. For no Oath obliges a Man to do a wicked Thing; and, in such Cases, to keep one's Word is a Crime. For whatever God has forbidden, he has likewise forbidden Men to swear to do, and therefore they can only offend him by keeping the Oath. In a Word, the Oath of David, was the Resolution of Human Nature unrestrained, too much provoked, and urged by Necessity and Self-Preservation. The Change, and the Thanksgiving upon being averted from Evil, are the Sentiments of an Hero, and a Mind improved and corrected by Religion.

33 And blessed be thy advice, and blessed be thou, which has kept me this day from coming to shed blood,

blood, and from averging myself with mine own hand.

34 For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, turely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand that which the had brought him, and faid unto her, Go up in peace to thine house; see, I have hearkened to thy

voice, and have accepted thy person.

Or, as it is the Hebrene, LIFTED UP THY FACE.

36 ¶ And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him,

and he became as a stone.

He fainted away, and was as cold as a Stone; out of Dread of the Danger, which he imagined till hung over him.

38 And it came to pass about ten days after, that the Lord smote Nabal, that he died.

It seems as if he lay so long dispirited; and then Goo put an End to his Life, either by some Disease, or by a sudden Stroke.

dead, he said, Blessed be the Lord that Nabal was dead, he said, Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the Lord hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

David did not rejoice merely in his Death, but in the Justice of God: Who shewed him, that if Men would have Patience they should have Right done them; so that they need not go about to avenge themselves. How fine a Lesson is this to us, to remit Injuries, to refer our unjust Sufferings to God, to quell the Spirit of Revenge in us, and to recede from rash and wicked Resolutions, though backed even by Oaths.

And David sent and communed with Abigail, to take ber to him to Wife.] After the Time of her mourning for Nabal was over.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

No Doubt they delivered this in many more Words, signifying the great Esteem and Affection which David had for her. But this is the Substance of what they were sent for, and this was probably a second Message after the Marriage had been agreed on: These being only sent to conduct her to David.

41 And she arose, and bowed herself on ber face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

And she arose, and bowed berself on her Face to the Earth,] In Reverence to the Name of David; whom the highly honoured, as a Man of an Heroick Spirit; and who she was fully persuaded should be King of Israel, ver. 30.

- And Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.
- 43 David also took Ahinoam of Jezreel, and they were also both of them his wives.

In this David followed the corrupt Custom of those Days, wherein they had perverted the original Law of God given to the

first Pair. It is generally thought, that Aboutan was his Wife before the married Abigail

44 ¶ But Saul had given Michal his daughter David's wife, to Phalti the fon of Laith, which car of Gallim.

Here is the Reason why David took another Wife; because Sam had deprived him of his former. But it was no good Runion for taking two, which was more than he had before

C H A P. XXVI.

I Saul is informed by the Zipbites of David's being at Haihilah. I Where Saul cornet's to find him. To David with Alignai cometh into the camp jecretly by night. 9 Abijihai is for killing Saul, but David restraines him, and only taketh away Saul, spear and cruse of water. 19 David shewing these at a distance, exposulatein with Saul; 21 who acknowledgeth his fin in seeking David's life.

ND the Ziphites came unto Saul to Gibeah, faying, Doth not David hide himself in the hill of Hachilah which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

The Inconstancy, Falseness, and implanable Rage of Saulare inconceivable. Who having before been or liged to David for his Lite, and acknowledged his Error, and made David swear he would be good to his Potterity, yet now openly declared himself again to be his Enemy, and tought to kill him. But it is very likely, that a considerable Time had pasted between the Affair in the Cave at Engras, where Saul was reconciled, and this Time.

- 3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way: but David abode in the wilderness, and he saw that Saul came after him into the wilderness.
- 4 David therefore sent out spies, and understood that Saul was come in very deed.
- And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

And David cross, and came to the Place where Saul had pitched.] Within Sight of it; where he might observe how they lay.

And Saul lay in the Trench. Or, in his Chartot; or rather, within the Circle of the Chariots and Carriages, that he might be safe from any sudden Attack.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

Then answered David and said to Ahimelech the Hittite.] A valiant Man of that Nation, who was a Profesyte to the Jewish Religion: And not only followed David, but was always near to his Person.

Either Abimelech declined it, as too hazardous an Enterprize: Or Abifhai, being a forward young Man, offered himselt, while the other stood deliberating.

- 7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.
- So David and Abishai came to the People by Night.] A bold Attempt for two Men to come into the midit of an Army of three thousand chosen Men.
- 8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore

therefore let me finite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the fecond time.

Tho' David would not kill him himself, when he had the like Opportunity, (Ch. xxiv. 4.) yet allejt at thought he might give him Leave to do it; And he unerrook to flick him to the Ground at one Thruft, to that he thould make no Noise by crying out-

9 And David faild to Abliffiai, Deffroy him not: for who can stretch forth his hand against the Lord's anomicd, and be guiltless?

Being made King by God's special Appointment, he looked upon it as a high Crime to do him any Huit.

to David faid furthermore, As the Lord liveth, the Lord shall smite him, or his day shall conce to die, or he shall defeend into battel, and perifh.

David Iraces it to the good Pleasure and Sovereign Will of Good, to put in Lind to Saul's Life when he saw best; either by a tudden Stroke, or in the Course of Nature, or letting him fall in Battle.

II The Lord forbid that I should stretch forth name hand against the Lords's anomicd: but I pray thee, take thou now the spear that is at his boliter, and the crufe of water, and let us go.

But I for their take thou now the Spear that is at his Bolyler.]

As a Wirt i we at they could have done.

And the traje of Hater, and let us go] This was fer there either for Som to drink if he was thuffy, or to wash himfelf, which was profetibed by the Law, for many accidental Pellitions.

12 So David took the spear and the cruse of water from Saul's bolfter, and they gat them away, and no man faw it, nor knew it, neither awaked: for they were all affeep, because a deep sleep from the Lord was fallen upon them.

13 Then David went over to the other fide, and stood on the top of an hill afar off, 'a great

space being between them)

The Meaning of this Veise scens to be, that David stood on fuch a Rock, or Precipice, that there was no coming to him but by taking a great Circuit round. So that it might be faid, in Respect of Saul's coming to him, that he fisod afar 25, and that there was a great Distance between them, and yet he might be near enough to have his Voice heard.

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou that criest to the king?

Or, disturbest his Repose.

15 And David said to Abner, Art not thou a valiant man? and who is like to thee in Hrael? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

Werefire then heft then not kept thy Lord the King? Observed better military Discipline, for the Preservation of Saul's Person. Fir there came me of the People in to destroy the King thy Lord.

Came into the Camp, and had a very fair Opportunity.

16 The thing is not good that thou hast done: as the Lord liveth, ye are worthy to die, because ye have not kept your masser the Lord's anointed: and now see where the king's spear is, and the cruse or water, that was at his bolfter.

To are according to die, because we have not kept your Master the Lerry Aninte Cuarded him better from any Danger. It is proposible they d'hafed David's small Forces, which made them to rich genta

17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king.

He humbly acknowledgeth his Authority, and the Allegiance he owed him, though he had done him so many Injuries.

- 18 And he said, Wherefore doth my lord thus purfue after his fervant? for what have I done? or what evil is in mine hand?
- 19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, curfed be they before the Lord; for they have driven me out this day from abiding in the inheritance of the Loan, faying, Go ferve other gods.

If the Lord have flirred thee up against me, let him accept an Offering.] The Meaning of this, according to our Rendering, terms very obscure; but some other Translations tender it, . Let him ' accept THY Offering .' Or, ' He would accept the Offering.' The Meaning feems to be, that David either protesses that he was willing to fall into Saul's Hands, and die, if it was the Lord's Will: Or elfe his Arguing is, that if the Lord had indeed third up Saul against him, he would have accepted his Offering; that is, have heard his Defire, or Prayer, and have delivered David into his Hands, inflead of delivering him twice into Daxid's.

From abiding in the Inheritance of the Lord. From having any fettled Abode in his own Country, which he forelaw he should be forced foon to leave, as we read he did in the next Chapter, Saying, Go terme other Gods.] That was the liffect of their Ac-

tions, though they did not fay form formany Words. For they

banished him into a Nation of another Religion.

20 Now therefore, let not my blood fall to the earth before the face of the Lord : for the king of Ifrael is come out to feek a flea, as when one doth hunt a partridge in the mountains.

Now therefore let not my Blood fall to the Earth, before the Face of the Lord.] God feeing it, and being the Avenger.

For the King of Ifrael is come out to seek a Flea.] Is come out for a Purpose beneath him, and not worth his Trouble.

As when one doth hunt a Partridge in the Mountains,] The Hebrew Word is not rightly translated here a Partridge: It certainly is the Name of a Bird of no Value for Food, or any other Use; and, therefore, the pursuing of it in the Mountains, through difficult Places, was an useless and insignificant Labour.

21 Then said Saul, I have sinned: return, my son David, for I will no more do thee harm, because my soul was precious in thine eyes this day; behold, I have played the fool, and have erred exceedingly.

Then said Saul, I have sinned, return my Son Davil.] He invites him to come to the Court again; acknowledging his Obligation to him, for having thus spared his Lite, when he had so unjustly persecuted him.

22 And David answered and said, Behold the king's spear, and let one of the young men come over and fetch it.

He durst not venture to go and present it himself to Saul, tho' it was the Testimony of his Lidelity and Affection o him. I or he still thought it unsafe to put himself in Saul's Power.

23 The Lord render to every man his righteoufness, and his faithfulness: for the Lord delivered thee into my hand to day, but I would not stretch forth mine hand against the Lord's anointed.

David in these Words testifies his Assurance, that, however Saul dealt by him, the Lord would regard him for his righteous Dealing.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

He prays Gon to deal with him, in the fame Manner as be had done with Saul; and then he doubted not but he thould be delivered out of all his Troubles.

25 Then Saul faid to David. Bleffed in thou, my fon David: thou shalt both do great things, and all so shalt shill prevail. So David went on his way, and Saul returned to his place.

He perceived it was in vain to contend any longer against David, whom Good designed for great Thing, this he new by his worthy and noble Actions), and that he would find have the better of him, till he came to the Throne. For possibly Saud Loked up in the taking away his Spear, which, as we before observed, we have scepter, as an Omen that the Royd Authorry should be true flated to David.

C H A P. XXVII.

1 Saul bearing Dawni to be in Gath, a city of the Philips in a city of the Philips in a city of the Philips in a city of the Reduction great of ag to Dawni for his abode. 8 Dawni maketi incurtosis from thomas of the Ijraetites.

A N D David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me, than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

David had the greatest Reason to believe he would neve, be able to compass his Design, having God's Promise he should be King of Israel; therefore these Words were spok in when he was under some great Deptession of spirit, and had not that Connidence in God's Power and Proving New which he generally het, and the Resolution he took was sounded upon Motives in a ly Human, and had little of the Spirit of Falin. He stems at this Time to have sorgotten the Armson's Power of that God, who had oftentimes delivered him in the greatest Lyigencies. He advised, it is probable, with his Friends and his own Heart, but lett God, as we too often do, out of the Consultation, by neglecting to implore his Aid and Protection.

2 And David arose, and he passed over with the six hundred men that were with him, unto Achish the son of Maoch king of Gath.

Whether this was the same Achish as he had been with before or another, does not appear; but it seems apparent that he came upon Invitation, or at least that he had received some Promise of Protection.

3 And David dwelt with Achish at Gath, he and his men, every man with his houshold, even David with his two wives, Ahinoam the Jezreelites, and Abigail the Carmelites Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he fought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

This he proposed, that he might avoid Envy. For perhaps he might have too much the Appearance of a King; having so many Men at his Service, and being attended, no doubt, with a considerable Number of them about his Person. In a private Town also he might more steely exercise his own Religion, without any Offence to the Philistones, who worshipped other Gods; and also might more conveniently make his Incursions upon the Enemies of the Israelities.

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

Then Achifu gave him Ziklag that Day.] Either out of his Royal Bounty, or on Condition of some Service he should do him.

In the Division of the Land of Canaan, it was first given unto the Tribe of Judale, Joje. 20. 31. and atterwards to that of Sz-

where, who had a Portion out of the Lord given to $D(r)^{k-2}$ and z(r). But the P(z) is z(r) but the relation z(r) is z(r) but them enjoyed x. Tall x(r) by y(r) to y(r) z(r) is z(r) in the partial Infinitelyance of D(z) and z(r) receives

- - - - /1 /1 y / - - -

7 And the time that Day I dwelt in the ownly of the Philiftines, was a rate of a and to the inter-

ed the Gethurites, and the Gezeros, and the lekites a for those merchanical control of the land, as the ungood to find, on a land of higypt.

non-And David finote the line, and let a their and non-nor woman alive, and rook, ascince on a land and the oxen, and the energy and the conservated and the energy and the

rode to day 3. And David tack. Whater they were to a food to day 3. And David tack. Against the feathers Judaha and against the footh of the Lemites.

but A(i,j) and, B(i,i) or i or

And David and against the Cate of Taring, we can see it Some of the Treatmenter, and a metater was of Kongrey Kongrey and a street stand him as it is the advantable of the involver of the congress of the Prople was bookers from the source of the involver of the formal management of the Parallel of the construction of the construction, and the Terathmenter was a Part of the congress of the Land of the Land of the construction.

alive, to bring there, to Garli, form, I see they should tell on us, faying, So and David, and French be his manner, all the while he disclictly in the country of the Phaliffines.

And Darra merea metier Man nor W man as veto being Trans as et Gate. Our Translation has bere put in the Word Translation, which entucky pervent the Senfe of this Place. For in the Hisbeen it is be eased retier Man nor Homer also to us 1808 to Garb; that is, he brought no Pritoners there, and the Reafon was, because it would then have appeared that they were not Proof that Danis had spoiled as Achigh supposed. But the Words to bring Times to Gath, occidions the Reader to make a very wrong Conclusion, a. ~. that these People were in Alliance with A. high, and that they would have fint Mellinger, to have complained of Danid's Behavious, but that he cruely butchered them on Purpote to prevent this. Whereas it is certain, there is no fort of Reason to believe that these People were in any fort of Alliance with Acres, but quite the contrary. Had they really been in Alliance, it would have been near an Imposfibility for Docast to have made fuch a Sladginter that none should have escaped to carry the News to Carl ; for the his fald in the 9th Verse that David imste the Land, and let restler Manner Il'aman alive. Yet this implies no more, as may be inferred from many Paffages of the like Sort in Scripture, than that all the Inhabitants of the Places he attacked ei her fled, or were flain in relating. For we frequently read of a while People being unterly destroyed, and yet foon after read of the same P. sple again. And indeed it feems to have been the Cufforn of the Lattern People, as it is even in many Parts at this Day, to fly after the first Onset: Especially upon these sanden Incursions, it is highly probable, they generally betook themselves to Light. The whole Matter of David's Deception of Alge feems to have been this, that Achip, as well because the Philippines were inveterate Lines mies to the linachtes, as because he was delirous (as appears from wer. 12.) of fixing Dazed always in his Service, therefore he chose, and probably advised Dazzel to make frequent licensis on the Irachtes; but David being too generous to fall upon his Country, made his Incursions on some of those Nations whom the Lord had commanded the Irracites to extripate; and when he returned with the Spoils to Ally, who in all Likelihood had a Share of them, he took Care to bring no Prijone's, because Achib supposed in his own Mind, and David by ambiguous Anfwers left him in the Opinion, that it was the Spoil of Igraciato, whereby Achillo grew more and more pleafed with David, and put greater Confidence in him; both because he had as he thought diffressed those he looked upon as his worst Enemies, and had so increased thereby the Enmity of his Countrymen against him, that there never would be a Reconciliation between them, and confequently he should always have Dazid in his Service. He has made his People (lays Ally! in ver. 12.) att if to 69

all . For the chare to had be my Serveret for ever. David it malithe above in this Cite male Lie of a Deception, but it The plan of that as factors as appeared did not injure A. half or However it is in nowink worthy of our limitation. Alg C

12 A Adhith believed David, faying, He hath much speople liracl unterly to abhor him; therethat he mail be my fervant for ever-

C H A P. XXVIII.

1 Don d 6 Saul enquering of the Than a continue to a rear Sgitt a resman, relability " " " " that to a trivety bring up the frequel samuel from the and 12 Someting proceeds, 17 and denounce the to ben the degrown on relation and the double of tempely and form to ask in Partie of the State die s

ND a came to pass in those days that the Parhibition gathered their armies together for wartere, to othe with Itrael: and Achish faid unto Dieni, Know thou affuredly, that thou fhalt go out with my to battel, then and thy men.

2 And David laid to Achilh, Surely thou fhalt know what thy fervant can do. And Achifh faid to David, Therefore will I make thee keeper of mine

head for ever.

At the Property of the Astronomy Survey of the Real Answer what the Seraction of the inforcet and all Words, which might be

taken in definition of so

... I Down The Me will I make thee Keeper of me and the sould do his better to be no find it was no promited, if he did, that he wond in his Captain of his Guard, or some great Officer near to be Pettern

2 Kew 5 much was dead, and all Ifrael had Laurende de aura, and benead him in Ramah, even in has own coyonan's Saul had put away those that had familiar light, and the wizards, out of the land.

Na come a rear dead, and all Irael had lamented i im, and buried Lum in Ra ...', examin its oven City.] This was noted before, (C.F. xxx.1; but repeated here again, to shew that Saul was now lenfible of his Lots, wanting his Advice in Time of great Diffress.

And and lad put away those that had familiar Spirits, and the Hirard out of the Land.] According to the Divine Commandment, Lezit, xx. 27. which perhaps he had executed in the Beginning of his Reign, when he was directed by Samuel.

4 & And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul garhered all Ifrael together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

o And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets.

And when Saul enquired of the Lord, This seems to contradict what is laid, 1 C'r.v. x. 14. that he did not enquire of the Lord: Which was the Reaton that be fiere bim. But Rabbi Kimchi and others thus reconcile these two Places; that since he did not continue to enquite of Him, but went to a Diviner, it was all one as if he had not enquired at all; for he did it faintly, coldly, and indifferently. Samuel Lancads, a learned Jew, remarks upon this Place, that " he whose Heart is perfect with God, lifts up his Eyes unto him, and fixes them on him; hoping in Him, tho' he dith not presently hear him: And perseveres in his Hopes, firmly ferring a Refolution to wait upon him. But so did not Seut, who was remifs and negligent, faying in his Heart, It God well not hear me, I will go and confult a familiar Spirit.

The Loren an accred lam nat.] Not is it to be wondered that he

should not antierr a Man of to wicked a Disposition. Nett + Is Dreams.] By which he prayed, perhaps, that God

would inform him.

No la Com ! It is probable from this, that Abiathar being f d to Da. 'Soul set up another High Priest, and made an Ermon to Imitation of the Sacred one which Abiathar had carried away.

Nir is Profleti. 1 A Collège of which, no doubt, was still re-

maining at Ramah; whem Saul had educated.

7 ¶ Then said Saul unto lis servants, seek me a woman that bath a familiar spirit, that I may go to her, and enquire of her. And his tervants taid to him, Behold, there is a woman that hath a familiar spirit at En-dor.

C. In. or.

In this he affed like a diffracted Man, who rew approved what he had beto e condemned. The mentions a Wilmin is there than a Man; because the weaker Sex were most addicted to their Practices.

It appears from the 8th Veak that by having a familiar Spirit is meant the having a Power to call up, or new to app at any dead Perfon in order to answer Quettions, et al. Intermation or what thould be enquired of them. How this Practice came to be used, or upon what boundation it was built we cannot have tell, but it appears to have been very ancient, because we find a a express Law against it, Dear, will, 10. It is probable it to k its Rife in Egypt, where an over firamed Search after, and Pr., tence to Knowledge, or in the Words of the Pfalmitt, exercise, themselves in Matters too high for trem, made them tall into the strangest Absurdities and Impieties that ever entered into the Human Heart. In all Likelihood, not only the Inachter but the Gentiles or Heathens, who we find in general used this Plac tice, were first intested with it from Egyz. And tho' in all Probability those who pretended to this Power were all Impostor, and only deceived those who consulted them by delusive luck; yet we may make this important Conclusion from it, that it has ever been a prevailing Notion among all People, that the Soul still subsitts in another State after the Body is dead, for this Practice was built entirely on this Belief.

8 And Saul difguifed himfelf, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he faid, I pray thee divine unto me by the familiar spirit, and bring me law up whom I thall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizar is out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul Iware to her by the Lorn, faying, As the Lord liveth, there shall no punishment hap-

pen to thee for this thing.

11 Then faid the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman faw Samuel, she cried with a loud voice: and the woman spake to Saul, faying, Why hast thou deceived me? for thou arr Saul.

And when the Woman fare Samuel Our Translation by inferting the Particle when in this Sentence, does perhaps give us a wrong Idea of this Transaction. For this seems to imply, that some Space of Time passed between Saul's Request, and the Appearance of Samuel.—Whereas the original Text implies no fuch Thing For it stands thus: --- When Saul said --- Bring me up Samuel, then immediately follows----AND the Woman janu Samuel and cried, &. The true State of this Affair feems to have been, that when Saul had propoted his Queffion, the Woman would have gone about her usual Ceremonies and Methods of Deception, whereby she deceived those who consulted her; but that of a fudden the perceived a venerable higure before her, which made her shrick out with Astonishment. She knew this was no Contrivance of her own, or her Affociates. It was what the in nowife expected; and the immediately concluded that it could be no less than the King of lirael that this venerable Prophet was really sent to. From all the Circumstances of the Relation it appears, that the Woman herself was convinced, as the Egyptian Magicians were upon another Occasion, that, This was the Finger of God. To suppose that the Woman herself, by her familiar Spirit or Spells, raised Samuel, or any evil Spirit that person ited him; or that the put a Trick upon Saul, by having one of her Affociates appear as Samuel, is to contrary to Realon and the Circumstances of the Relation, that no unprejudiced Mind can well, upon an attentive Perulal, take it in any fuch Light.

13 And the king said unto her, Be not afraid: for what fawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

It appears evident, that the Woman could not say the saw Crease in mility out of the Earth, because it is plain she saw and to Le only of one Person. And this the describes to be an old Nin, courted with a Mantle; so that the Word Elouiss, which we traffate Gods, should rather be tendered in this Place, A It was or Magificated. For the Description she gives of the Appea ince, is exactly agreeable hereto; and, therefore, there was $x \in \mathbb{R}^{n+1}$ in too faving the law Florizm in any other Scale than only to express that he law a Perion very majeftic, like a Judge, or for one Magnitrite: And in P_{falm} because 1—6, we find, that Jane there called Enours.

14. In the faid unto her, What form is he of? Aid flett, i, An eld man cometh up; and he is covered with a month. And Saul perceived that it et. Somuel, and he flooped with his face to the great i, and by d himfelf

The land the land the corner of the We find in this and the In going Verle, that this Appearance of Samuel is represented as c mang up out of the hairn, but there is no Reason to think that it did to in Pact: But as it was then a prevailing Notion that the Place of An de of separate Souls was under the Earth; therefore the Woman, upon Samuel's appearing, immediately constaded that he aforeded out of the Earth. And this being the popular Notion among the Jines, the Scripture adapting atfelt to vulear Capacities, relateth this Appearance of Samuel agreeable thereto.

And Gill PERCEIVED that it awas Samuel The original Word we transfire perceiven, figuifies to know, and fometimes to sir. The Cafe fiems to have been, that the Woman field few Same and that upon her crying out, and deferribing what Soit of a Perfor the five, Sa. Jadvan, ed forwards, and law Sam. A up in which in Reverence he did him Obellance, by ftooping with his Face to the Ground, and bowing hundelt.

17 C And Samuel faid to Saul, Why haft thou d'aquieted me, to bring me up? And Saul antwered, I am fore diffreffed; for the Philiflines make war against me, and God is departed from me, and an-Iwereth me no more, neither by prophets, nor by digains: therefore I have called thee, that thou: mayeft make known unto me what I shall do.

And Samuel faul to Saul, Wily haft thou disqueeted me, to bring me up? This feems in time Manner to infer, that the Woman heifelf had not brought him up by her Spells; for if the had, the Quettion would have been more naturally and properly directed to her. But it may be faid, it Samuel was fent by God, it is hardly confistent to suppose he would complain of being disquieted in being sent on Gop's Errand. And this must be readily allowed. But if we will attentively confider Samuel's Speech, we shall find that it was not being sent as a Messenger from God, that disquieted him. No; his Disquiet plainly arose from Saul's hardened Impenitence in the Ways of Irreligion; it was this that grieved and provoked his righteous Spirit. And to it should be translated, Why hast that provoked me, to make me rue up? Why doft thou ask of me, feeing the Lord is departed from thee? Hath God forfaken you, and do you hope for Help from me? From me, his Minister, who act nothing but in Obedience to his Will 1 Is Gon offended with you, and will you inquire what to do in a Way that he bath forbidden? Will you go on fuil to offend him more and more? Know then, that I am now come to confirm that Sentence, which Goo long fince paft upon you by my Mouth, for difobeying his Commandments: Ther Kinglem is divided, and given $r(D_{n\pi},x)$; and Gen will deliver you, your Sons, and your People, into the Hand of the Philiphnes; and this Sentence thall be executed upon you To-morrow: To-morrow shall you and your Sons be with me among the Dead. All this is plainly spoken in the Indignation of a righteous Spirit against Guilt; and one must read it with very little Attention not to see it to be so.

Therefore I lone called thee, that thou mayeft make known unto me aclas I shall it. Soul expectleth himself here in the same Terms that Durad makes I le of to fignify his praying to God; which feems to indicate, that Saul invoked or called upon Samuel in Prayer. For finding that God would give no Answer to him, and being as it were in Despair, he seems to have soolishly flattered him hif, that he might be able to obtain some Answer to his Petitions b. Means of that Holy Prophet, whom he knew had a fincere Regard for him in his Life-time. But the Prophet in his Answer in the next Verfe gives him to know how incapable he was of deing him any Service, seeing that the Lord was departed from him and become his Enemy. From hence we may fee the Vanity and Abfundity of inveking Saints, &c. as their Intercession can no ways avail us, when by our Wickedness we have made Gop out Friendy. One would think this Reply of Samuel's would be sufficient to convince any Christian of the Folly of any fuch Application.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the Lorn is departed from thee, and is become thine enemy?

17 And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18 Because thou obeyedst not the voice of the Lord, nor executedit his fierce wrath upon An ... lek, therefore hath the Lord done this thing unto thee this day.

Saul's Sin in killing the Lorn's Priefts is not here reministed, because the Decree of taking the Kingdom from him, was paned before that Sin was committed.

19 Moreover, the Loan will also deliver Israel, with thee, into the hand of the Philifferes; and to morrow shall thou and thy lone or with meet the Lord also shall deliver the host of Irrael into the hand of the Philiftines.

By Samuel's Expection that Saul and his Sons thould be with my To-morry, is meant no more than that they mond be amongst the Dead at that Time: Lot Death is finish noted by it, but not any particular State which tollows are a Dorth.

We may becomblere, that mid-endamen behilds, nor any call Spirit, in a any Ing. Rot, cools know that Protecular who a were all exactly accomplished the following Day. For thele a c the signs Throasilat belong upt. God. As to therefore we may reasonably conclude, that the Fixter of the was in the test Transaction. And it we confider the Whole actions his we may fee a peculiar Programy in it. Whin have I do note to Goo's Judgments up or See the was clud in a Marrie, which Saultone on that Occasion . He new carne to repeat and to ratify the Sent need end non ed; and, to flike him with teller Conviction, be apread on the same Do Is, the Lance Monthly for which he denounted that Senten . And, the cohe now are on denounced a tending of the Kangdom from the Thomas, why may we not profume that the Marth, these how the function, which was the I noblem of the rending this ic icacional to hippofe, that when he sp ke of this, he held up the Manile, and pointed to the Rent ? It is well known the brophers were Menof much Action in their speaking, and often illustrated their Predictions by Emblems.

We may likewife further observe, that Samuel, in his Lifetime, often reproved Saul for his Guilt; and told him, that God had given away his Kingdom from him for that Guilt; but he never told him to whom, nor when the Sentence should be

executed upon him.

It is true, Saul died in Battle, and Danid, after some Time, fuccecded him. But who could have been fure that this was the Effect of that Sentence? David might have died before this happened, and another might have succeeded him, instead of Daa.d. Neither Saul, nor many of his Court, believed one Word that Samuel said. How proper then to raise from the Dead the fame Prophet who predicted this Sent.no., to confirm that Sentence; to tell him that the Kingdom was that Day to be taken from him, and would be given to another; to name the very Person to whom it was to be given;—to confirm the Sentence beyond all Possibility of Cavil; ----to thew by whom, and when, the Execution of it was inflant. Was not this an Occasion worthy of the Divine Interpolition?

The Son of Siracle is clearly of Opinion with the Sacred Hillorian, that it was Samuel kim, elf who teretoid the Pate of 'and and his Houte in this Interview. And it is no ill Prefumption that his Judgment was also that of the Zaego' Church upon this Head. His Words are " After his Death he (viz. Summel) prop'e and and thewed the King In Fra?" And to this mry be added, that perhaps the Effablithment of the Immortality of the Soul upon the Foot of sensible Evidence, was not the lowest End of Samuel's

Appearance upon this Occasion.

20 Then Saul fell flraightway all along on the earth and was fore atraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

Probably he feil to the Earth in a despairing Manner, as a Man overcome with Aftonishment and Horror, upon hearing forme dreadful News.

Here let us cast our Eye on Saul. Beheld here the King of Ijrael fallen upon the Earth, difanimated, terrified, difficified, without Comfort, without Hore, feeking to every Thing for Refuge but finding none. Let us take a Survey of him thro' this Chapter,

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Chapter, that the melancholy Pathire may be imprinted deep on our Hearts, that we may a ways mainther, there had whi-Star Star of the Man who forget then Gon. Is this poor, dejected, ditaminated, forlorn Man, the king of Irrae, "Where is his Glory and Splendor. Where his magazines Guards, his Attendents, his Freteiers. Do thefe asme a doing to give him Hope. What cannot there diffiel the reclarcholy Gloom from his Heart! Camporthete quiet his dicadru Terro's: Aias, so! He had abandoned God for fome I me, and now he fadly expericheed that God had abundoned har. A engenice which for his man gricyous Frantactions had for a bovered and waited, i now advanced with large and mack Studes, and his hate drew on apace. He perceiveth it, and is more tentiony affected with it. He feels the Terrors of the Arstronaux 1.5 in Array against him. Where thalt be go, to where that he my? He tries to Goods the All-Powerer Professor, Heateks to obtain a kind Answer from Histin his Day of Diffices. He tries every Method, but alast in vain. Here we fee unhappy build experiencing what the Divine Wienom has afforced us will be the melancholy Cate of every one who forgetteth Good "Becaute I have called and e ve refuted. I have firerched out my Hand, and no Man reco garded; but ye have fet at Nought all my Countel, and would or none of my Reproof: I will alto laugh at your Calamiry; to I will mock when your Fear cometh; when your Fear cometh e as Del etton, and som Dettruction cometh as a Whirlwould; when Dubict's and Anguith cometh upon you. Then a of fhail they call upon me, but I will not answer; they thail to feek merearly, but they thall not find me: Because they hated Knowledge, and did not choose the Fear of the Lord. They o would none of my Countel; they despited all my Reproof: at Their fore thall they eat of the Fruit of their own Way, and to be filled with their own Devices, Prov. i. 24."

No Words can express, not icarce Imagination conceive, the Pains and Agonies Saul teit at this Time in his Mind Text tells us, ner. v. that when he fare the Hoft of the Philippine, be mini atraid, and his Heart greatly trembled. And his whole behaviour shows us more than there or any other Words can express. He who before was cold and indifferent in Religion, and had not Goo in all his Thoughts, now confults him by Dicams, by Urim, and by Prophets: But the Lord answered him not. Unhappy Man! What thall he do now? His Counfellors, his Generals, his Armies, he finds cannot give him the Confolation he wanted. Why he now bethinks himfelt of the Holy Prophet Samuel, who he knew wished him well in his Lite-time, tho' he had not regarded his Counsels: But Samuel was dead: What shall he then do? Why there were People who pretended to have a Power of calling up any one from the Dead. To thefe then Saul foolishiy retolves to apply. He flattered himself that if he could once fie or make his Dufreis known to the Prophet, he should not tail of obtaining I me Consolation and Direction from him. With these big and flattering Expectations, he hastens to the Womar, who he was informed had a tamiliar Spirit. But did the Event answer his flattering Hopes? No, quite the contrary: He here meets with his utter Confution: He has here delivered to him the mott severe and cutting Rebukes: He here receives the Denunciation of the blackeft Doom, just at Hand, even on the Morrow; to that he could no longer bear up against the bitter Agonic of his Mind, but fell flraightneas all along on the Earth -Let us not behold him there without Improvement; for these Examples in the Holy Scriptures are given for our Admonition. Let us hehold in Saul our own fad deplorable State, when by our Neglect of HIM we have caused God to depart from us. Let it fink deep into our Minds, that thus forlorn, thus difmayed, thus miterable, shall nee be; we thall find nothing able to give us Centolation or Help; tho' we fearch the whole Universe for it it will be all in vain : For all is in God's Hands: To Him all Creatures must bow, and every Element submit to his Will and PIERTERE. The only Way to Happiness is to have HIM our Friend. In HIM we have ALL; as on the other Hand, in HIS departing from us, we are fure to lofe every Thing that is VA-LUALIE, every Thing that is COMFORTABLE.

And the woman came unto Saul, and saw that he was fore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou alfo unto the voice of thine handmaid, and let me set a morfel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

- 24 And the woman had a far cali in the house, and the hasted, and killed it, and took slower, and kneaded it, and did bake unleavened bread thereof.
- 25 And the brought it before Saul, and before his tervants, and they did eat; then they arote up, and went away that night.

C H A P. XYIX.

A Dawid is taken by Achijh to war against the Fraelites. Z But is or jected against by the princes of the Philistines. O Achigo communitate his sidelity, and sendeth ism back to Zirlag.

OW the Philittines gathered together all their armies to Aphek: and the Itraelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philiflines passed on by hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

And the Lords of the Pialistines pared on his Hundreds and by Thou-sands.] When they took a View of their Army, the great Menappeared, some at the Head of an hundred, some of a thousand Soldiers.

Who seems to have been the General of the Army, and to have made David and his Men his Life-guard, according to his Resolution, Ch. xviii. 2. From this we may learn how dangerous a Thing it is to deviate from Trevis, and what Inconveniencies it often brings us into. The Pretences which David made to Adopt (as related in the 28th Chapter) of his Inveteracy to the Inaclites, and of the Damage he had done them in making Incursions upon them, were the Inducements that primpted Acryb to make David and his Men his Life-Guard; whereby David was brought into the glievous Strait, of either fighting against his own Countrymen, or betraying his Benefactor.

3 Then faid the princes of the Philittines, What do these Hebrews bere? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me, unto this day?

These Days, or these Years, The Meaning is, I may say Years, not Days: For he had been with him part of two Years: And, if he had not formerly known him, his Predecessor had. (Ch. xxi. 10.) And it is likely he had held Correspondence with him before he came to him.

And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? should it not be with the heads of these men?

Make this Fellow return, that he may go again to his Place which thou hast appointed him.] At Ziklag, which they were contented he should possess.

For wherewith should be reconcile himself unto his Master? Should it not be with the Heads of these Men? That is, of the Philippines. They reasoned wisely, according to the common Maxims of Prudence. But probably the Divine Providence was concerned in suggesting these prudential Considerations to their Minds; for by this Means David was delivered out of a very great Strait; either, (as before observed) of being an Enemy to his Country, or false to his Friends, and to his Trust. And by the same providential Incident was sent back Time enough to deliver his Wives, and the Wives and Children of his Men who were taken Captive.

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 C Than

6 C Then Achish called David, and fad unto him, Surely, as the Loro liveth, thou had been upright, and the going out and thy coming in with me in the hoft, is good in my fight: for I have not tound evil in thee, fince the day of thy coming unto me unto this day: neverthelds, the lords favour thie not.

Then A. bed called Dare is and had wets I.m. Surely, as the LORD trueth, He fixcais by the Goo whom David worthipped, that he might be the more believed by him. Or perhaps he had learn'd tomething term Darid of the IRLE God, though he werthipped others with Him.

- Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 And David said unto Achish, But what have I done? and what hast thou found in thy servant, fo long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

We may very reasonably conclude, that Dazid heartily rejoiced at this Dismission; but as he did not know how much longer he might be obliged to flay in the Land of the Philiphons, he thought it prudent to carry it fair to them, and to pretend tome Concern apon this Occation.

9 And Achish answered and said to David, I know that thou art good in my fight, as an angel of God: notwithstanding, the princes of the Philistines have faid, He shall not go up with us to the battel.

Thou art good in my Sight as an Angel of God.] The Meaning is, he look'd upon Dawid as a Man fent by Gov. All Things profpering that he took in hand.

10 Wherefore now rife up early in the morning, with thy masters servants that are come with thee: and as foon as ye be up early in the morning, and have light, depart.

With thy Master's Servants that are come with thee.] This intimates, that the Lords of the Philistines would not trust them, because they looked on them still as Saul's Subjects.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

To return into the Land of the Philiftines.] For now they were in the Philippines Camp, in the Land of Ijiael, at Aphek, xxiv. 1.

C H A P. XXX.

The Amalekites spoil Ziklag. 7 David asking couniel, is encouraged by God to purjue them. It By means of an Egiptium left behind, he is brought to the enemy, and recovereth all the spoil. 22 Daand's land to divide the sport equally between them that fight, and them that keep the fluff: 25 He jendeth prejents to bis friends.

ND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the fouth and Ziklag, and smitten Ziklag, and burnt it with fire:

To revenge themseives for what David had done to them, xxvii. 8. which they might cafily do, when he and his Men were absent; and but a finall, if any Guard left in the Place.

2 And had taken the women captives, that were therein; they flew not any, either great or small, but carried them away, and went on their way.

Towards their own Country. Being a poor and very covetous People, they intended to fell them for Slaves, and make Money of them.

3 So David and his men came to the city, and behold it was burnt with lire, and their wives, and their ferry, and their dates at the terms of INC.

4 Then David and the people of the lift up their verse and werr, unit to the POWER TO MER P.

5 And Parid's two wife, which Almoam the Jezreemids, and Alagaria

Nabal the Corrective,

6 And David was great's different to the ple spake of floring him, L.c., ... the people was gracied, ever and the for his daughters, but David cheestar after ... the Lord his God.

and Donal var great, in the traffic the Long. A. the Caute of this Calminary, in the guarded; or in proveking the frame as an in a large of the

But Dazid encouraged in the Interior in Interior never tailed him in the greatelf Don't in the firm in the had Affurance, as being fully permaded on his to a training the in all Things, and his dispering and a ready Property of

- 7 And David faid to Abia-har the print have melech's ion, I pray thee, bring ne budget is ephod: and Abiathar brought thittier the ephotics to David.
- 8 And David enquired at the Lort, faviry, Shall I pursue after this troop? that I orgitiese them? And he antwied him, Purio ; it i then shalt furely overtake there, and vithout this recover a.l.

And David engired at " Land, Some, " . " I go at give the Troop?] He enquired by Abuthar the Parti.

9 So David went, he and the fix hundred men that zere with him, and came to the brook Belor, where those that were left behind, flayed.

They that were left to look after the Stuff, zer, za who were fo tired, that they were not able to march any farther.

10 But David pursued, he and sour hundred men: (for two hundred abode behind, which were to faint, that they could not go over the brook Befor.,

11 And they found an Egyptian in the field, and brought him to David, and gave bun bread, and he did eat, and they made him drink mater.

12 And they gave him a piece of a calle of figs, and two clusters of raisins: and when he had enten, his spirit came again to him: fer he had eaten no bread, nor drunk any water, thile days and three nights.

This is to be understood of one whole Day, and Part of two others: As appears from the next Veric, where he hath, time Days ago I fell fick In the Helion it is, I in his in the I Day, i. c. this is the third Day fince I fell fick.

13 And David said unto him, To whom hiergift thou? and whence are thou? And he faid, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ag me I fell fick.

A barbarous All, to leave him there to petifle; when they had Camels good Store, for the Carriage of Men, as well as of their Spoil, ver. 17. But this Inhumannty coll them dear: For by his Means they loft their own Lives, and Dazid recovered what they had taken at Zinieg. Such is the wonderful Providence of Gon which governs all the Delives, and Thou, it, and Counfels, and Works, and whattoerer is done among Nien; both the good and the bad.

14 We made an invasion upon the such of the Cherethites, and upon the coeft which bear, 115 to Judah, and upon the fouth of Caleb, and we burnt Ziklag with fire.

118

E.S. D. W. 1000. G. S. S. S. S.

We made an I taken upon the South of the Cheretheter, That S. Cl. F. L. Frieductor of the Cheretistes have mennoncon is in the north Vern explained, the Land of the I la town And there have a partie that the Analekites were Enames to , to the brown is related in the xxviiith Chapter, Die english the rett of his Benefacion, in making I was to gain to a Parque But it was to gain in a Layout water that he intimitated he had fallen upon the Irrarate. The read no where elle of this I seed. Von a a meant Problem his also the that South Part of Juone in war greater cand, and which his Potterity infactately i. 13.

- 1 to And David faid to him, Canst thou bring na down to the company? And he faid, Swear unto me barra, il.: thou wife neither kill me, nor dehave areas a hands of my matter, and I will being to edition this company.
- 11. M. flag, by as by last bein cruel to him: And thereto de land on Miller test av. lam any longer. and the second of the second and I feel he heard them in the likely, where they would may and relt themselves.
- 1 . C And when he had brought him down, be I sid, it was a pread abroad upon all the earth, aring and dimining, and dancing, because of all the quality of that they had taken out of the land of the Paradines, ar out of the land of Judah.
- a and David tarote them from the twilight, even us of the evening of the next day; and tacte chap a not a man of them, lave four hundred young men which rode upon canals, and fled.
- to Due to them to the Twill to even unto the Exemuna property De Hetell agenthem immediately whillt they water terething and revery themselves with Mitth and Jolliny. Being te a mat no Danger we as it them; because the Leader at d the control on an ong whom the a thought Doved was; were teally to condition in the steep post in could no more come to reweng bears. In than the P(i, j, im) could be the legacies denote them.
- as And David recovered all that the Amalekites In a contract away: and David refeued his two (1) · · ·
- no And there was not ling lacking to them, mithere all norganit, much tions nordaughters, neion a specify nor any 2/2 a that they had taken to them: David recov red all.

According to the Print and Gon, zer. 6.

- 20 And David rook all the flocks, and the her si tillich they drave before those oil reattle, and find, This is David's holl.
- And David to Ladd's Till I could Head ? Wh. h had been taken by the Brokkites from the Program, and other Places.

HE, he he dines letter their ven Cattie, His Solciers crave them before those Cartle that had been taken from Dagad and his Men.

And faid, Then David's by 13 Nor that he challenged it all to himfelf: But that it was acquired by his Valour and Conduct; which they now magnified, who lately spake of floring him. And it is likely they fing a triumphant Song on the Occasion, and that this was the Darden of it: Which they repeated at the End of every Verfe.

21 And David came to the two hundred men which were to taint that they could not follow David, whom they had made also to abide at the brook Befor: and they went forth to meet David, and to meet the people that were with him; and when David came near to the people, he faluted them.

He was gird to fe them, and enquired how they did, for he had left them very weak.

52 Then answered all the wicked men, and men of Billial, of those that went with David, and faid, Becauf they went rot with us, we will not give them

- eaght of the spell that we have recovered, save to every man his wife and his children, that they may lead their away, and depart.
- I is was the cruck Reliation of fuch as feared not Goo, ner regarded bien: Since it was not the Chaice of their Brethren to ttay beland, but meet Needli y, and Inability to travel fur there
- 23 Then faid David, Ye shall not do so, my bre thren, with that which the Loan hath given us, who hath preferved us, and delivered the company that came against us, into our hand.

As much as to fig, when Gon hath been for good to us, we ought not to be unkind to our Brethren.

24 For who will hearken unto you in this matter? but as his part is that goeth down to the battel, fo that his part is that tarrieth by the stuff; they shall part allike.

Tien in neuf in mile vou in the Matter ? No difinterested Perfon, he tells them, would be et then Opinion, if the Matter was referred to them.

25 And it was & from that day forward, that he made it a statute and an ordinance for Ifrael, unto this day.

This Law concerning the Division of the Spoil taken from an Enemy, feems to have continued to the Time of the Manulus; as appears from the fecond blook of their lintery, Cl. vid. cer 25, 20.

20 And when David came to Ziklag, he fent of the spoil unto the elders of Judah, eten to his friend, faying, Behold a pretent for you, of the ti oil of the enemies of the Lore

Saving, R. Isad a Present for you In the Histories, a Bioffing for ra, ac So he calls the Present, becaute it was a Token that he withed all Prespecity to them: Who had been kind to him in his Banishment, and he'ped to craintain and protect him.

Of the Spaint the Energy of the Law & The Success of David in this Purfuit of the Francisco, will, up in Leantination, appear fo extraordinary, and to aftenithing, that it is not easy to account for it, otherwise than from the peculiar Superinten lence of Phovinites over David and his Concerns, and David himfelf was fully perfuaded it was to: It is in this Pertualien he caies out, in the winth Pain, It is Gd that granth me with Strength of Wer .- He maketh my Feet like Harry F at . He too little more Hands to hely, and mine Am small brea even a Bow of Sect - Thu haft made mine Enemies to turn their But he before me.

The peculiar Interpolition of Providence is feen in every Circumifance of this Adventuce;—the Number, the Perfeverance,

the Illue.

That they might not think their Number did the We k, Gon reduced them to four handred, as he did Giac n's Company to three, Jutges Ch. vii. and therefore, when he commanded Da. and to purfue, He in Effect faid to him, what He faid before to Gideon; Artie, get thee down with the Hit; for I have delivered it into thine Hand.

Many others have been as formulate in furprifing, and as forcelsful in thaughtering their Friend's: But to have Strength both for the Slaughter and Pursuit for fo many Hours together, to altogether extraordinary. But what is yet more extraordinary, is, that he should recover all the Captive, unhurs, out of the Hands of a People fo abandoned, and to exectable as the Amalekites !

Some imagine that these macrecal simulation, being poor, spared their Captives from a Prospect of profiting greatly by the Sale of them: But others, with more Reason, think they only respited their Cruelty, to e cente it to more Advantage at their Leifure.

How beautiful a Contemplation is it, to observe the figual Goodness of Gon, and Maligrity of Man, co-operating to the ; fame End!

- 27 To them which trees in Beth-el, and to them which were in fouth-Ramoth, and to them which · were in lattir,
- 28 And to them which were in Aroer, and to them which were in Siplamorh, and to their which corre in Eshtemoa,

29 And

- 29 And to them which there in Rachal, and to Man which we in the cases of the Jerahmeedires, and to M. a what is a firm the cities of the ivelettes,
- go And to the which covin Hormah, and to than which is that Chorathan, and to then which tare in Athas he
- gr And to How which is in Hibron, and to all the places water. David Emilif and his men were mont traduit.

Fither to meant themselver, or to get Providens or Intelligence hon them

A Southarngly and the holder in the act of another Line a section of the transfer to the house The land of the first of the second of the s from the state of the state of

TO See Positions four fit a final little line beautiful for the line. intia, and the synthman is mount Collona.

 $-N_{\omega}+il_{\sigma}P^{\prime}$, which we have $i\in\{1,\dots,n\}$ is the proof of Bartle . And as they begin to the late of the tento lay, begun the lagin that plant the terroring Constant Depending to a court war cappend to D = -a / b . From The Salten Vend to how refer to the thing to the Relation Rojarda Solo, and readily of it between the him to be him to be a Roman and a late to be be benefit to wash occurthan all the trop, and a force the fatter a force of the arrows. The fact that they was accepted to the still the limber the a dimor the property of the property o Constitute the affirm a support the however in the orders Attendant to a tad at the Perfer than nour being that an in mid a Klaswer and wine γ and γ in γ in γ in γ in γ in P(A, A)And the very certain of the figure is a configuration to them to make frein an Attempt. It is expusive fact, that the Men of Lines. to head fell it with the this of Galera translation bence it is evident that Soul was attack d'in his Camp, 19 h. was encamped upon Girlon; wherea had he attacked the Pringerie, the Battle mult have been for, by his Massey, where they were encamped. And hence we fee the furprish a fractices with with a min to Prediction was tuinilled, when he teld 9mil that on the very rist Day he fhould die, and his Can blo taken: The the Camp of Aand that the hard deliver and the the was to Profession

- 2 And the Philadires followed Lar! upon Saul, and upon his fons; and the Philadic of the Jona- i than, and Abinadab, and Malchi med, Smile fore. I
- 4. And the battel went for a good Sad, and the archers hit him, and he was fore wounded of the archers.

In the H breage the Words at a the Aders tour a hour Which fignifies, in that Language, to the happy one on a tudden. It feenis by this as if the C. L., we gured to Battle by the Advan tage of their Archer. Probably there was farme fined foreign Troops, for we have no Monton of any Archers many of the Philipping Armies of Bartle, before this; and it forms to have been a Way of Lighting that your and the I is how were not prepared fir, and therefore they wate med the wir by it into Contulion.

4 Then faid Saul unto Lis armour bearer, Draw thy fword, and thruth me through therewith; left these uncircumcised come and thrust me through, and abuse me. But his armour better would not; for he was fore afraid: therefore Saul took a fword, and fell upon it.

Lest these Uncircumcised come and thrust me through, and abuse me. He was afraid they might put him to some ign minious Death, or make Sport with him, as they did with Samion.

But his Armour-bearer would not, for he was fore afraid. Dicaded

to think of killing his King.

A TRULY brave Man would have died fighting, as Jonathan did, or would, at worst, glory in being abused, and even tor-

tured, for history det die Dergit Sagistien den den net den Hiller but a Defert and the determinant of the forther arcace; and it is a such it and magnetic terms as for Court whole Creatures we are a fill falling, as no as the fall Author, of Like Control of a Project, at 14 high divin eur Countre, eur Farre, a l'eur lin de la contre de la co And therefore, as $P_{min} = \{x, y\}$ and $\{x, y\}$ is $P_{min} = \{x, y\}$ for $\{x, y\}$ cauch injured by Self-M. A country that all the following enter curt laves kill down our our Contact. Not to a true of on the liquity dense to other, in a National R late in the te-Jame Act.

And lare it is a with more Control on that South and he An more bears died by the mental of, which was the Irmore hanci's.

Now in a the established Trad to in Contr. Very Notice, that the Armor better was the read this is not all unlossed. and if for their Sociality to a terror through the plant of a We plus with waich the fall before made and for the levels of

and it that I will you South Camp was encharaged by the Jiself are of a strong fisher out of the Camp the Lating is the translation of the formal mediantics, we the improdict Content to Detroccome that this give high to that Pathage, 1 (- 13, and at the tare. Time receive Light from it, that treated me from good of the mountain against the lower, as a a confermed for the first of the contract a man he hadden a product a mil

- at And when his armour-bearer for the the back was dead, h. r. !! bleewit upon his roomly and and with hum.
- o So Saul de de de dei his the deservation de de demour bearer, and all as men to the energy of the ti. r.
- C And who are more in the first the other Black Adams, and a conthe other fine is a new total to et Indel flest, and to the first transfer all they and do to the
- the second of the San James to the state of the s their same Comment of the comment of
- S. Arian and the second of the Philliffer seed to be a fact to a round Saul and his tare to a series of the ac-
- a Andrewer in the arms of the and state at 1 for a first the first terms. 1 Sandrate to produce in the Combine the in notice and amore paid to
- $z \in \Lambda$ and $z \in \mathbb{N}$ is a function of the distribution A . Then the the and the fact to the life in the term will on Beth dian.

To expele hear very factor to the transfer to the transfer to publick Sharm and Repter and restriction in the contraction of the con they did with the Bobes of his ons

11 C And when the inhabitants of Jahaffe first heard of that which the Philithine, not done to Saul:

And with the determination of the Loring Payle on this. I were ned other Side

12 All the valuet man and, the west all night, and took the body of Soil, and the larger of his fons from the wall of learning and came to Ja beth, and burnt them to....

All the waller Men ar her or a town No. 1. To and Da

covery. Judifi-gual was on the other as Jones. They had been . delivered by Sa. In the best: The ct his R up norm the Ann γ nites, when they were in Prop. 1 of Johng their Lives, Ch. Xi. and therefore they now thewed their Grantinde towards him by not fuffering his Corps to want the Honour of Burial.

And came to Jabeth, and carnt tiem there, It was not the Custom for the Hebrewe to burn their Dead but to bury them; but perhaps they burnt thete Bodies for fear if they builed them, the Plan

Liftine.

the lane ignored later to their waits.

and they took their bones, and buried them and a tree at Jabeth, and tailed leven days.

Fig. [A. A. D. J.] Leptoti dener Somew, of which Falling was an energy to the two Days together until the Lyening (as the Manner of Lucing was among the f(x,y) and can nothing all f(x,y).

Andrew Concluion of this Book. (which by Gon's Affiftance will, a concluint of this book. (which by Gon's Affiftance Reader of the interest that it we have two such Examples of

Virtue in Samuel and David, that we cannot too frequently make the subject of our Contemplation. On the other Hand, in the Lam, e of Saul, we have a licane of the MISERABLE STATE of that Man who former that Got, and turneth afide from his Commandiacids. May Goo, through Jama Chart, fend down his Grace into our Hearts, that through our whole Lives we may be inclined to imitate the rik .. a. I may always dread to fall into the State of the LATTER; and as "e only Way to cleape it, make it our chack it Study and D light to please Goo and do his Commandments; for this is the WIOLE of Man. In which all his Happiness, all his Peace condits. For that there is no Peace to the Wicker, hath been pronounced by Him who knoweth the Nature and Frame of Man; by the LORD HIM-SF.LF, who CANNOT lie. " The linked are like the troubled Sea " when it cannot rift: There is no Trace, faith my God, to the " Wicked." Haiah, lvii. 20, 21.

